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Of the Church—By the Church—For the Church

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

CHRISTMAS NUMBER

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The Shining of the Star

A Sketch From Life

By Miss L. E. Stoever

WHO would call it a Merry Christmas up on the Yukon in the Northland? For a month the sun had not been seen except at one point between two mountain peaks, and then just for five minutes. For a whole month longer night would last.

Rev. Roland Murray and his wife, Alma, had given up their home in an Eastern city, their circle of cultured friends, their church, their many interests, and crossed the continent to sail for Alaska.

"A pair of fools," as a new acquaintance, a lawyer met in the Northland, said. But this same couple resolved never to show the white feather; but, against all odds, to win their way and prove the wisdom of their "foolishness."

There were many others around them with aims so different—the army men there of necessity—the men who had come to mine and to enter into the struggle for fortunes. Across from the cabin blazed the saloon and other places that lure men to vice. All around them the material—the smoke and dirt of the lower side of life. At this Christmastide the pure light of the Star must shine forth.

"Let us make a little cheer for these poor fellows," said the minister's wife.

"Why, yes, of course we will," answered the husband.

So they planned an evening of music and social pleasure. "But, O Roland, the entertainment!" exclaimed Alma.

"I'm sure you have a full programme."

"But I mean what shall we give them to eat."

"To be sure! A lot of men cannot well be disposed of without something to eat."

Long and engrossing was the discussion as to what they might have. The "Alaska strawberries"—beans—were hardly suitable for Christmas. Canned goods and bacon seemed scarcely in good form. At last the menu was decided upon. Mrs. Murray would make the cake as best she could with evaporated eggs. Mr. Murray became responsible for the lemonade. What a work of labor and concoction it was! Lemons do not grow in the Northland. But there was citric acid, which holds the same property, sugar at 25 cents a pound, and—oh, the precious addition, *one lemon*, value 50 cents, which, sliced so thinly and delicate, floated on the top to demonstrate the real article.

Well, there never was quite such a feast. The men said they had never tasted better

lemonade. It was a touch of home, with the cordial welcome, the music, wit, and sympathy. The closing song of the evening was one of Dudley Buck's, introducing the refrain, "Home, Sweet Home." Not an eye was dry. As those men roughened—and it may be sciled—by their frontier life, passed out from the gentle, gracious atmosphere of that Christian cabin, could they stop at the haunts so near to tempt them? Oh, no! They stepped out into the night strengthened to say no to the wrong—to brave the hardships, discouragements and separation. They had been fortified and cheered by contact with a man and woman, who, at all odds, had traveled eight thousand miles to stretch out the helping hand.

Spiritual Illustrations

TO one, on the lookout for spiritual illustrations in the natural world, a little practice will bring much skill in seeing and noting them, for use in the meetings of the League. Take, for example, a passenger traveling in a Pullman car. He is an example of faith. He restfully believes in the skill of engineer, fireman, conductor, brakeman and porter. He is reasonably sure that the engine can draw him, and the car can carry him to his chosen goal. He has his ticket for the journey to his destination, and his "passenger's check" for his bed and chair, by the way.

The Christian boy, or girl, finds all these to be like parables of Jesus, the Holy spirit, the Word and the House of God. The Bible is full of assurances. The Spirit guides, warns, leads, draws, conducts. In the House of God is a place prepared for us. Jesus is the Way, the Truth and the Life.

Other pilgrims to the same city are his companions.

The carpet of the path through the car is dark and well worn by the feet of the many who have "walked in that way before," past all stopping places, by the way. Presently, with the arrival of the resting hour, the adroit porter comes to transform the cushioned stateroom into a pleasant couch where one may rest till break of day. The messenger of death comes to us, and transforms our condition from that of waking and action to that of rest and peace, till the day of resurrection shall bid us arise.

At the windows of the car are often set hinged screens as dust-catchers; to check the income of flying sparks and cinders. Well, would it be if we would set a guard between our minds and yonder outer world; full of the dangerous flying sparks of tattle and gossip; so that we could reject all that is unfit to heed, or even to notice.

During the night, when the lights in the car are burning low, there are curtains to drape our couches for the hours of slumber. And in like guise can the sinner, resting his soul, hide himself in the righteousness and perfect purity of Jesus Christ, the Saviour.

Between window and window of the car there is often placed a mirror so that persons who have arisen from slumber may be able to properly array themselves for the day. In this is reflected the inner life of the car. So, too, God enables our minds, by the aid of our conscience, to survey not only the everchanging prospect of the outer world, the fashion of which "passeth away;" but the inner working of the soul and the condition of ourself, in thought, word and deed.

The ticket which the passenger carries is numbered, and presented personally, and is retained to identify his accommodations and his personality. God, the great Conductor, knows each one of us and our place; and the salvation of my soul is a personal matter through the Word and Sacraments, wrought out for me by Christ Jesus, and applied to me by the Holy Spirit. And, just as all the parts of the car occupied by the traveler are designedly arranged to correspond and fit together for his well-being and convenience, so does it happen that the many experiences, trials and joys, friendships and impressions, of this life; train and unite to develop the complete character and personality of the lift that now is on its pilgrimage to the heavenly city.

The cross of our beautiful symbol does not rest upon a well filled money bag, nor a fine hat, nor a ladder, but upon that center of all human life, action and feeling, the pulsating heart of man. O that every heart were thus Christianized.

Who could ever imagine that the expanded wings of a butterfly were once small and enfolded in a chrysalis, or that the germ of a mighty oak lies buried in an acorn. And into what may our Juniors, if well trained now, grow in the coming years.

An Unexpected Christmas Gift

One of the Christmastide Legends of the Fatherland

By Berthold Auerbach

Adapted for the Christmas Number by the Literature Secretary

IT was nearly two hours past midnight on December 23, 1768, when Christian Fürchbegott Gellert, lecturer on "Morals" in the University of Leipzig, and poet of hymns and sacred lays, extinguished the light in his scantily-furnished little study, and sought his humble bed.

* * * * * *

The buckets in the well go up and go down, by the revolving of one and the same windlass.

* * * * * *

At that very identical hour, in the wilds of Duben Forest, the rude simple-hearted rustic, Christopher, was rising from his equally humble bed, grumbling sullenly at his hard lot. As with steel and flint he scattered sparks upon the tinder in kindling a light, he petulantly cried out: "I am the most harassed mortal in the world. The pettiest office clerk may now be abed in peace, and needn't break off his sleep; while I must go out and brave wind and weather." "Be content," replied his wife; "why, I dreamt you had actually been made magistrate, and wore something on your head like a king's crown." "Oh, you women! As though what you see isn't enough, you like to chatter about what you dream!" "Light the lamp too," said his wife cheerily, "and I'll get up and make you a nice porridge." The peasant, putting a candle in his lantern, went to the stable, and after giving some fodder to the horses, he seated himself upon the manger. With his hands squeezed between his knees, and his head bent down, he reflected over and over again what a wretched existence he had of it! "Why," thought he, "are so many men so well off, so comfortable, whilst you must always be toiling? What care I if envy be not a virtue?—and yet I'm not envious! I don't grudge others being well off, only I should like to be well off too! Oh, for a quiet, easy life! Am I not worse off than a horse? He gets his fodder at the proper time, and takes no care about it. Why did my father make my brother a minister? He gets his salary without any trouble, sits in a warm room, has no care in the world, and I must slave and torment myself." Strange to say, his very next thought, that he would like to be made local magistrate, he would in no wise confess to himself! He sat still a long while; then he went back again to the sitting-room, past the kitchen, where the fire was burning cheerily. He seated himself at the table and waited for his morning porridge. On the table lay an open book. His children had been reading it the previous evening. Involuntarily taking it up, he began to read. Suddenly he started, rubbed his eyes, and then read again. How comes this verse here, just at this moment? He kept his hand upon the book, and so easily had he caught the words, that he repeated them to himself softly with his lips, and nodded several times! And he said aloud: "It's all there together; short and sweet!" and he was still staring at it when his wife brought in the smoking porridge. Taking off his cap, he folded his hands and said aloud, as his grace for the meal,

Accept God's gifts with resignation,
Content to lack what thou hast not;
In every lot there's consolation;
There's trouble, too, in every lot!

The wife looked at her husband with amazement. What a strange expression was upon his face! And as he sat down and began to eat, she said: "What is the meaning of that grace? What has come to you? Where did you find it?" "It's the best of all graces, the very best—real God's word. Yes, and in all your life you've never made such nice porridge before. You must have put something special in it!" "I don't know what you mean. Stop! There's the book lying there—ah! that's it—and it's by Gellert of Leipzig." "What; Gellert of Leipzig? Oh, dear, and yet he is so poor! Maybe at this moment he is hungry and cold, and he is said to be in ill health, besides. Wife, I would willingly do that man a good turn, if I could. But his profession is one in which I can't be of any use to him." "Well, just seek him out and speak to him at least; you are going to-day, you know, with your wood to Leipzig. Seek him out and thank him; that sort of thing does such a man's heart a world of good. Anybody can see him." "Yes, yes; I should like much to see him, and hold out to him my hand—but not empty; I wish I had something!"

Christopher had never before so cheerily harnessed his horses and put them to his wood-laden wagon. For a long while he had not given his hand so gayly to his wife at parting as to-day. Now he started with his heavily-laden vehicle through the village, and the wheels creaked and crackled in the snow. Gellert, too, in distant Leipzig heard, in his dreams, a singing; he knew not what it was, but it rang so consolingly, so joyously! . . . Christopher drove on, and he felt as

though a bandage had been taken from his eyes. He reflected what a nice house, what a bonny wife and rosy children he had, and how warm the cloak which he had thrown over him was, and how well off were both man and beast! Through the still night he drove along, and beside him sat a spirit; not an illusion of the brain, such as in olden time men conjured up to their terror; a good spirit sat beside him—beside a simple-hearted woodman who, his whole life long, had never believed that anything could have power over him but what had hands and feet.

It was day as he arrived before the gates of Leipzig. Here there met him a funeral procession; behind the bier the scholars of St. Thomas, in long black cloaks, were chanting. Christopher stopped, and raised his hat. Whom were they burying? Supposing it were Gellert! Yes, surely he thought, it is he; and "how gladly," said he to himself, "would you now have done him a kindness; aye, even given him your wood!" As soon as the solemn procession had passed, Christopher asked who was being buried? It was a simple burgher, it was not Gellert; and in the deep breath which Christopher drew, lay a double significance—on the one hand, joy that Gellert was not dead; on the other, a still small voice whispered to him that he had now virtually promised to give Gellert the wood. Ah! but whom had he promised? —himself; and though it is easy to argue with one's own conscience, yet it burned in him now like sacred fire, and it said, "You must by all means fulfil what you intended. Certainly no one else knows of it, and you are responsible to no one else, but you know of it yourself and One above you knows, and how shall you be justified in His sight?" Then he said to himself "I'll agree to stand by this test: Look, it is just 9 o'clock. If no one asks the price of your wood until 10 o'clock, until the stroke of ten—until it has done striking, I mean: if no one asks till then, the wood belongs to Professor Gellert; but if a buyer comes before then, it is a sign that you need not should not, give it away. There that's all settled! But how? what means this? Can you make your good deed dependent on such a mere chance as this? No, no; I don't mean it. But yet—yet—only for a joke I'll try it." Temptation kept him turning as it were in a circle, and still he stood with an apparently quiet heart by his wagon in the market. The people who heard him muttering in this way to himself looked at him with wonder, shook their heads and passed by him to another wagon, as though he had not been there. It struck nine. Can you wait patiently another hour? Christopher lighted his pipe and looked calmly on, while this and that load were driven off. It struck the quarter, half-hour, three-quarters. Christopher now put his pipe in his pocket. It had long been cold, and his hands were almost frozen. All his blood had rushed to his heart. Now it struck the full hour, stroke after stroke. At first he counted, then he fancied he had lost a stroke and miscalculated. Either voluntarily or involuntarily he said to himself, when it had finished striking, "You're wrong; it is nine, not ten." He turned around that he might not see the dial, and thus he stood for some time with his hands upon the wagon rack gazing at the wood. He knew not how long he had been thus standing, when some one tapped him on the shoulder and said: "How much for the load of wood?" Christopher turned around; there was an odd look of irresolution in his eye as he said, "Eh? Eh? What time is it?" "Half-past ten." "Then the wood is no longer mine—at least to sell;" and, collecting himself, he became suddenly warm, and with firm hand turned his horses around, and begged the woodman who accompanied him to point him out the way to the Professor's house. At this moment Gellert's landlord, Sauer, came up, and asked to whom the wood belonged? "To Professor Gellert," answered Christopher. "The man's mad! It isn't true, Professor Gellert has not bought any wood; it is my business to look after that." "He has not bought it; and yet it is his!" cried Christopher. Sauer was on the point of giving the mad peasant a round berating, raising his voice so much the louder, as it was striking eleven by St. Nicholas. At this moment, however, he became suddenly mute, for yonder from the University there came with tired gait a man of most winsome, noble countenance. At every step he made, on this side and on that, off came the hats and caps of the passers-by, and Sauer simply called out, "There comes the Professor himself!" Christopher stepped up to him, and stretched out his hand to him, stammered, "I have taken the liberty—I should like—will you give me your hand, Mr. Gellert?" Gellert drew his long, thin hand out of his muff and placed in the hard, oaken-like hand of the peasant. And at this moment, when the peasant's hand lay in the scholar's palm, as one felt the other's pressure in actual living grasp, there took place, though the mortal actors in the scene were all unconscious of it, a renewal of that healthy life which alone can make people one. How long had the learned world, wrapped up in itself, separated from the fellow-men around, thought in Latin, felt as foreigners, and lived buried in contemplation of by-gone worlds! From the time of Gellert commences the ever-

increasing unity of good-fellowship throughout all classes of life. Kept up by mutual giving and receiving. He took Christopher alone into his study. "Well, my good friend, what is your business?" "Eh? Oh! nothing —I've only brought you a load of wood there, —and it's a fair, full load; however, I'll give you the few other logs which I have in my wagon, in the bargain." "My good man Saure looks after buying my wood." "It is no question of buying. No, my dear sir, I give it to you." "And must I permit you to make me a present?" asked Gellert, resting his chin upon his left hand. The peasant answered, "It is not worth talking about." "Nay, but indeed it is well worth talking about. Were I your minister, I should be pleased to accept a present from you. You see, good friend, we men have no occasion to thank each other. You have given me nothing of yours, and I have given you nothing of mine. That the tree grows in the forest is none of your doing; it is the work of the Creator and Preserver of the world; and the soil is not yours; the sun and the rain are not yours; they are all the works of His hand. And if, perchance, I have some healthy thoughts welling up in my soul, which benefit my fellow-men, it is none of mine, it is His doing. The word is not mine, and the spirit is not mine. I am but an instrument in His hand. Therefore one man needs not to utter words of thanks to his fellow, if every one would but acknowledge who it really is that gives. And now tell me, cannot I give you something in return, or obtain something for you? You are a local magistrate, I presume?" "Why so" "You look as if you might be." Christopher had taken his hat into his hands, and was crumpling it up now; he half closed his eyes, and with a sly inquiring glance, he peered at Gellert. Suddenly, however, the expression of his face changed, and the muscles quivered, as he said: "Sir, what a man are you! How can you dive into the recesses of one's heart! I have really pined night and day, and have been cross with the whole world, because I could not be a magistrate, and you, sir, you have actually helped to overcome that in me. Oh! sir, as soon as I read that verse in your book, I had an idea, and now I see still more plainly that you must be a man of God, who can pluck the heart from one's bosom, and turn it round and round. I had thought I could never have another moment's happiness, if my neighbor, Hans Gottlieb, should be magistrate; but with that verse of yours, it has been with me as when one calms the blood with a magic spell." "Well, my good friend, I am rejoiced to hear it. Believe me, every one of us is a virtual magistrate indeed, for he has in himself alone a whole host to govern. What an unfortunate ambition is that which so strongly urges men to wish to govern others? What can it profit you to be a local magistrate, when to accomplish your object you must perhaps do something wrong? What, forsooth, were the fame, not only of a petty village, but even of the whole world, if it means the forfeiture of self-respect? Let it suffice for you to perform your daily duties with uprightness. Let your joys be centered in your wife and children, and you will be happy. What need you more? Think not that honor and station would make you happy. Rejoice, and again I say rejoice. A contented spirit is a continual feast." "I would my wife were here too, that she might hear this; I grudge myself the hearing of it all alone; I cannot remember it all properly, and yet I should like to tell it to her, word for word. Who would have thought, that by standing upon a load of wood, one could get a peep into Heaven?"

Gellert in silence bowed his head; then, with face lighted up with wondrous sweetness, he added: "Yes, rejoice in your deed as I do in your gift. Your wood is sacrificial wood. You have not only kindled bright tapers for my Christmas tree of this festal eve, but the tree itself burns, gives light, and warms; the bush burns, and is not consumed! When I sit here, in solitude pursuing my thoughts, keeping some and driving away others, then I can think, that in distant valleys, upon distant mountains, even beyond the mighty seas, there are living men who carry my thoughts within their hearts; and for them I live, and they are near and dear to me. Some day ere long we shall meet where there is no more parting, no more separation. Peasant and scholar, let us abide as we are. Give me your hand—farewell!"

And once again, the soft and the hard hand were clasped together, and Christopher really trembled as Gellert laid his hand upon his shoulder. They shook hands, and therewith something touched the heart of each more impressively, more completely, than ever words could touch it. Christopher got down stairs without knowing how; below, he threw down the extra logs of wood, which he kept back, with a clatter from the wagon, and then drove briskly from the city. Not till he arrived at Lindenthal did he allow himself and his horses rest or food. He had driven away empty; he had nothing on his wagon, nothing in his purse; and yet who can tell what treasures he took home? and who can tell what inextinguishable fire he left behind on the hearth of that lonely scholar?

A Gift for Him

A Christmas Story

By Laura Wade Rice

"HARRY, Frank, bring in more holly, please! Ruth, you must be in mischief you are so quiet back there! Lee, you are slow as molasses in winter, you'll never get those evergreen ropes made at that rate! Alice, that motto is getting on a slant, if you come down from your ladder and walk over here you will see which letters to raise. I wonder what train will bring Donald."

It was Saturday night, and to-morrow would be Christmas. The little village church, whose white spire pointed heavenward against the background of summer's greenness and winter's bare branches, was full of rosy light this frosty evening and the hues of its vari-tinted windows sent a radiant welcome across the snow to the young collegian who just then caught his first glimpse of it as the train slowed down at the little station.

He could almost name the group gathered within the church-home of his boyhood, had he not helped every year to brighten its interior with the dear old Christmas messages on wall and recess, to bring within it the fragrance of the winter woods, "the pine tree and the fir and the box together to beautify the place of God's sanctuary!"

Three years and a half of college life had broken many ties that formerly bound him, mental growth had brought to him the sense of apartness when he came back to the everyday living in the old village circle; but then in the house of the Father they were all one as in days of yore, the service and love of one Master kept them all brethren.

So now, though his first thought was of home, and he rushed up the path in the old schoolboy way and hugged mother, father and the small sisters with fervor, though he joked with the little ones and the servants about the trunk full of Christmas secrets that they'd see on Monday morning, and ate his mother's feast with a traveler's relish, yet he begged later in the evening for "a few moments just to run down and see if they don't need some collegiate taste for their decorations at the church. I won't stay long, mother dear," he added, with an embrace as vigorous as the north wind, and was out under the Christmas stars, while mother's "I am glad to have you go" was still sounding.

"Nobody'd think Donald meant to be a preacher," sighed Dorothy, the precise little sister.

"Nobody with any taste would change Don one bit," retorted Miriam, the loyal one. "If I were God I wouldn't want any one to go around moping 'cause he'd promised to look after my business!" She was half-awed by her audacity, and Doty was rendered quite speechless by it, so the conversation dropped. Donald burst in upon the decorators with his usual breezy greeting, criticised, suggested and retouched till everything was pronounced perfect, had a cheery welcome from the dear pastor, who came in to enjoy his young people, and then gathered with them around the organ to get used to his old place, he said, and get the swing of the new anthems in order to be able to help sing them on the morrow.

"Don, you're down to lead the meeting to-morrow evening," Lee announced, with the air of an informer.

"Ha!" said Katharine, the volatile, "slow as usual, Lee! Do you suppose we left him to find that out to-night?"

Don smiled, with a loving hand laid on Lee's shoulder, yet only half realizing how far the caress of its hero went toward recompensing the true, slow heart for the scorn of its heroine. The crowd went out together, falling naturally into couples as of old, and making the air melodious with the strains of "Stille Nacht, Heilige Nacht," and snatches of the carols of later years.

As the couples separated at the street corners Ruth, the silent, found her voice in discussing books with Donald, and grew earnest in praise of a recent issue of the *Missionary Review of the World*, which he had mailed her. She did not notice the strange, far-away look that stole over her companion's face, but his sudden silence over a topic on which he had been wont to wax eloquent in days of yore rather astonished her, and a secret she had meant to confide was put by for another time. The conversation turned into other channels, and the good-by at her gate was bright with the season's anticipations.

"It's fine to have to-morrow a holiday and a holy day both, and then to have the holiday keep for Monday," Don said, as he and father and mother opened and tied up again sundry fascinating parcels, to wait till Monday morning, for this family never let the holiday spoil the holy day. "It is going to be a beautiful day to-morrow, you can almost hear the angels sing out in the fields to-night," Don said, with his good-night kiss, and mother smiled up at the strong young fellow who had kept so much of the little-boy spirit in his heart.

"I wish Christmas came on Sunday every

year!" Dorothy said next morning, after the beautiful family worship with its shepherd's story and carols to the new born King were over, and they were gathered around the breakfast table. "So do I," assented Donald, "it always seems to me as if we appropriated Christ's birthday so to ourselves that we give Him very little of it."

"*We've* made a Christmas gift to the Christ-child, Donnie, dear!" Mirry announced, as she buttered her roll.

Donald looked interested, and Dorothy took up the story. "Mother said we might after we told her how mean it seemed to give every one else presents when it was *His* birthday. We fixed up a box of toys and bought and dressed some dolls and sent them in to the hospital, but we aren't quite satisfied. We know He said, 'Inasmuch' and 'to the least of these,' but it don't seem as if we had given to *Him*, we thought so much about the children being made happy that we got our pleasure out of that."

"We did put some books we really wanted to keep in the box, for the Home missionary's little girl, you know!" added Miriam. "And *that* was better, but we aren't satisfied yet. Donald, how old do folks have to be before they can be missionaries?"

"Errand-runners?" questioned Don, with the look of the night before in his eyes. "No, we know we're trying to be *that* kind now, but real, far away ones?"

"You would have at least 10 or 12 years of getting ready time, midgets," was the answer, and then the "first bell" brought breakfast to a hurried close.

A special tenderness mingled with the joy of the day. The Wonderful One who was at once the dear Baby of the manger, the Prince of Peace and the mighty God seemed somehow to be born anew. Scripture and prayer, anthem and hymn were full of the sweet messages of incarnation; the glory of heaven come down to earth seemed to fill every heart. Miriam looked up quickly in the collect as Donald joined under his breath in the words, "set us free, who are held," and wondered at the strange look on his face.

Donald took a long walk in the afternoon. The small sisters felt especially defrauded as they marked his strong figure disappearing over the fields. "He's gone to those dear pine woods," said Miriam. "And we could have gone, too, just as well as not," pouted Dorothy.

"Well, he's got a reason," asserted loyal Miriam. "Don't you think he looked as if he had thoughts this morning?"

"Donald's 'thoughts' mean so much," Dorothy said, disconsolately, "they make me lonesome."

Donald did have "thoughts" and "a reason" and the pine woods, his old boyhood friends were the only company he wanted.

On one spot, needle carpeted, he had looked through lacing green boughs into the blue one day and chosen the Lord Christ for his Master. There he had gone with the temptation to live for self, and had decided to spend his life as an ambassador of that same Master. Now, with the snow under foot he leaned his arms on a sturdy low branch and fought the hardest battle of all. Of a nature which clung intensely to home and all it stood for, the call to leave it wrenched every nerve. Even his dear pines seemed to reach out restraining arms to bind him to their shadowy stillness. Father, mother, the dear "midgets"—other loved ones crowded in, each one barring the way between him and "the regions beyond" from whence voices called despairingly and hands, empty of the bread of life, beckoned entreatingly. The tears of youth and strength are hard, bitter tears, he let them have their way. For two months he had held to-day at arm's length, now was its hour and this the chosen battlefield. Slowly, he brought up, one by one, the reasons for remaining at home, and then, one by one, those for going—all save one.

He offset one by the other, he consciously left one argument unconsidered. The battle was no nearer won than it had been before.

Then he stretched his arms heavenward; he caught his breath with a great heart throb, "If I could only see Him and ask Him. Come Lord Jesus, come quickly! which way goest Thou, Master?"

Almost as if it were spoken in his ear came the answer, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and *then* shall the end come. Other sheep I have which are not of this fold, them also I must bring." The tears that had risen to his eyes had lost all bitterness, he bared his head before the Master he loved and for whom his soul yearned, and with a joy he had not felt for months, his heart made answer: "Then if Thou wilt have me, I also 'must' go with Thee to gather them, and hasten the day of Thine appearing."

The Donald that came back over the snow and caught Dot under one arm and Mirry under the other, seemed overflowing with a quiet joy he had not shown before. Right into the dear old sitting room he bore them, and sat down at mother's feet as of old and held father's hand in his firm, young grasp, while the girls snuggled as close to him as they could.

"It is settled, mother dear!" he said.

"Father, He wants me to help bring Him back to earth! I could not go for any other reason but *that;* I would not dare leave you for any other. Midgets dear, you can give Jesus a birthday gift if you choose, something *just for Him.* Brother is going with Him to the 'far away ones.' Wait, don't cry, it won't be for a few years yet, I have some getting-ready to do first; and don't *ever* cry, just be proud that He is willing to let your brother get the earth ready to welcome Him back again."

Carols and responsive reading of prophecies and their fulfillment opened the young people's meeting that night, voices from the audience added poem or thought—the leader asked for the last word. Then, beginning with that angel's song heard in Bethlehem's sky Donald reminded them that its good tidings of great joy were to be to *all people,* that its message had sounded westward till from German forests and Britain's halls voices had risen to swell its melody. Over the waves it passed to shores of the new continent, ever westward till the isles of the sea caught its music and its cadences fell beyond the ocean on eastern lands. "But it is not yet 'Glory to God in the *highest,*' nor can it be till all people join the chorus, and to-day's wise men of the East lay their treasures at the feet of the Christ who once lay in the manger. The Gospel, God's 'spel,' the story of His salvation has not yet been told in all the world for a witness unto all nations. Some glad day—when it has—He whom we love will come back; we will have such a Christmas as the world has never known, earth's long Advent season will be over, the chorus of the angels will ring in all tongues from earth to heaven!

"Not by angels, but by men is the story to be carried this time, the time of the Second Advent depends on us. Do we want Him to come again? Do we long to see His face as old Simeon did? Then let us hasten the day when to Him every knee shall bow, hasten it by our daily witness here, by the conquest of our own land for Him, by sending the story to the uttermost parts of the earth. I want to make you feel what it is that makes men and women willing to leave home and friends, comfort, and even health behind them. It is He Himself, He who so honors us goes with us. In the thickest of the fight we are certain to be near to Him"—the little word *we* slipped out—Donald noted the look it brought into several faces and the flash of sympathy from one pair of eyes helped him to tell the hardest part of his message. He stopped a moment to steady his voice. It came sweet and clear with the old boyish ring when he looked up again.

"I want to tell you that the happiest Christians I ever met were a band of young fellows who visited our college, and woke us up to the joy of being called to this service. I want you to know this, dear friends, because I hope some day to bear the angels' message to hearts that have never heard it before."

* * * * * *

"Just think, Ruth, I gave Him a Christmas gift! Does it not seem wonderful that He—the King in His beauty—cares to take it and use it? Are you glad with me about it? Are you glad enough to share the honor with me, and help me tell the story?" Donald had come again to the little gate and waited for his answer under the Christmas stars.

He had it before a word broke the stillness. At last Ruth said, softly: "I meant to tell you last night that I had promised Him to go, and how glad I was about it, even though, oh, Donald, I thought *you* meant to work here! Now——Why the *sharing* makes the joy greater than I can understand!"

"The Greatest Blunder I Ever Made"

We all make blunders. Five hundred men have recorded in the Crerar Library what they regard each as the greatest blunder of his life.

The American Weekly has summed them up as follows. See whether you are about to repeat any of them. Here they are:

"The greatest blunder of my life was when I began to gamble."

"When I left my Church and mother."

"My greatest blunder was when I first learned to smoke."

"When I left school before I was past the fourth grade."

"Did not stick to my trade."

"Was to fool away my time when I was at school."

"Not keeping my position, but grew slack in my work."

"Reading worthless books."

"Think that my boss could not do without me."

"Refused a steady position with a good firm."

"Would not hearken to the advice of older people."

"Not saving money when I was young."

"Beating some one out of money."

"Did not stick to anything."

"Careless about religious duties."

"Did not take care of my money."

"The greatest blunder of my life was not accepting Christ, and thereby avoiding many sorrows caused by serving Satan."

Our Emblem—Its History and Significance

By Anna M. Landis

THE history of the Luther League emblem, with the story of the five colors, forms and relative positions, is here given as an exercise for members of Junior Leagues or the younger members of Senior Leagues, where there is only one young people's organization in the church. This exercise can be rendered by as many young people as the League deems proper. The diagram given below shows the position of the class, each row enlarging toward the rear. If there are five Leaguers in the first row, there should be seven in the next row, and so on to the fifth row. The exercise can be made attractive by the first row being boys dressed in black, the end boys wearing bright yellow sashes. The boys wearing the sashes will be historian and speaker of the closing verse. The second row should be girls dressed in red; the third row girls dressed in white; the fourth row girls in sky blue, and the fifth row girls in yellow. From the second row back two girls in yellow should stand, one at each end of the rows, thus giving the effect of gold encircling the parts of the emblem. The platform should be so arranged as to raise each row, so as to show the distinct colors. A large emblem should be placed in a position clearly visible to the audience. The Juniors may refer to the emblem while speaking, if convenient. The boys in the first row might carry a small black cross, which, when the word "cross" is mentioned, should be raised, then lowered by the side until the last speaker at the close of the entire exercise speaks of it, at which time is should be raised and remain thus until the close of the Rally hymn. The same should also be done with the heart, white rose, sky blue flag and yellow circle.

The suggested diagram, with full programme, are given below:

Girls in yellow, ...
Girls in blue, ...
Girls in white, ...
Girls in red, ...
Boys in black. Historian, ... Speaker of Luther's words.

The programme may begin by the class singing two stanzas of "The Church's One Foundation," followed with the recitation of the respective verses here given:

THE HISTORY.

Every society, whether secular or religious, is distinguished by its emblem, and we shall tell you briefly of the one Luther Leaguers in all parts of the country proudly wear. The Luther League emblem which we wear is patterned after Luther's coat-of-arms, which is carved on the walls of the old castle in Wittenberg, Germany. This emblem, or coat-of-arms, meant much to the German monk, for, as you will see, each part, each color, each position which make up this emblem shows what life must be in order to attain to that which is pure and holy.

THE CROSS.

The color of the CROSS is black, showing the shame, sorrow and mourning originally connected with it, but since Jesus died thereon, we look to the CROSS as the means of our salvation. The CROSS rests upon the heart, showing its importance in life. Life's burdens are from within, but the changed cross has joy and happiness also centered there. If we wish to be followers of the meek and lowly Jesus, we must cheerfully bear the burdens of life, of which the CROSS is the true type or symbol.

THE HEART.

The color of the *heart* is red, reminding us of the blood which flows into all parts of the body, sustaining and keeping beautiful these temples which God has given us. Upon the red *heart* rests the black cross, teaching us that the blood of the Lamb was shed on the cross that we might have life and salvation. The *heart* is the emblem of feeling and sincerity. All the beauties of the soul are centered there. It is life itself, yet the cross must be inmost in order that each individual's life may be ennobled and beautified.

Singing first stanza of the Luther League Rally Hymn.

THE ROSE.

White, the color of the ROSE, denotes purity and simplicity. The ROSE teaches us the lesson of spiritual growth and beauty. It represents a singleness of purpose—namely, a Christian life. Our lives, like rosebuds, must be cultivated. They must be planted in the soil best adapted to bring them to maturity and loveliness. The ROSE covers the greater portion of our emblem, teaching the beauty and usefulness of a true Christian's life. As the opening of the full blown rose reveals all its hidden beauty, likewise the Christian, by love and faith, reveals a true and noble character.

THE BLUE.

The blending of the white rose and the *blue background* of our emblem conveys the vital principles of the Christian religion—

purity, simplicity and steadfastness—as the blue symbolizes. This background represents the church, the safe retreat for all God's children. The blue represents the sky, showing that the joy of a Christian's life has its beginning in heaven, and finally hopes to receive a home in the mansions beyond the beautiful blue sky.

Singing second stanza of the Luther League Rally Hymn.

GOLDEN CIRCLE.

The color of the outer circle is GOLD, which represents a high degree of value. Pure gold never tarnishes, neither does the life of a true Christian become tarnished by the sinful pleasures of the world. The circle is the symbol of eternity, or completeness, teaching us that our life work is inexhaustible. We may seem to form a very small portion of this circle, but unconsciously we are enlarging it every day. Death does not break this circle; it is but an exchange of the cross for the crown.

DR. MARTIN LUTHER'S OWN WORDS.

"There should be a black cross in the naturally red heart; for from the heart we must believe in the Crucified One in order to be saved. The cross, indeed, causes pain and mortification, yet it does not kill, but rather promotes the vital energy of the heart. Such a heart should stand on a white rose, to show that faith imparts joy, comfort and peace, and it should be white, because that is the color of spirits and of angels, and the joys not of the world. The rose, finally, should be placed in a sky-blue field, as this joy is already the beginning of the heavenly, and is comprehended in the hope of heaven, and that field should be encircled by a golden ring, because heavenly salvation endures forever and is valuable above all other possessions."

Singing third stanza and chorus of the Rally Hymn, assisted by the entire congregation.

His praises we'll sing,
Through the sky let them ring,
On Christmas all holy.
Pure gold we will bring,
Fit gift for a King,
On Christmas all holy;
True love we will bring,
The best offering,
From hearts meek and lowly.

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The Christian Traveler

Like a traveler seated by his car window in a swiftly passing train gazing upon the view, one beautiful scene giving place to another as the car obediently swings on around the long curves or sweeps into and through the quiet village and the clanging bell sounds its warning note of danger at the crossings, the Christian of this busy new era finds himself a passenger in the great automobile of the world running along the highway of the year, with its stations by the way in the months and seasons as they are reached and passed—the blossoming of sunlit spring disappearing as the gold of summer is discovered, and these, in turn, going because the rich autumnal tints are seen upon the peach, the plum, the pear; and when the shortening days of the winter approach we know that the year's journey is soon to close and the remaining hours are but few.

And how fast has so much of our life sped forward thus far! Indeed, we may be nearer to the end of life's journey than we think! How important to be in the train of Christ Jesus, the great Master with all our trust fixed on Him. He knows all our way and is with us alway.

Book Note

A DICTIONARY OF THE BIBLE. Dealing with Its Language, Literature and Contents, including the Biblical Theology. Edited by James Hastings, M.A., D.D., and John A. Selbie, M.A., D.D. Extra volume. Pp. 936. $6. Charles Scribner's Sons, 153-157 Fifth Avenue, New York.

We have noticed in the order of their appearance the four volumes of this now well known dictionary, of which the fifth volume is an appendix. Its contents are:

1. A series of 38 articles, most of them very important in connection with the Bible and yet not properly belonging to the sphere of a Bible dictionary—hence their inclusion in an extra volume. Recent discoveries give to some of them special interest and value, *e. g.*, Agrapha, Apocryphal Gospels, Code of Hammurabi. Others deal with the religion of Babylon and Assyria, of Egypt, of Greece and Asia Minor, of Israel—the latter, by Prof. Kautzsch, being the most elaborate in the book, and covering 122 pages. Otherwise noteworthy are those on the Sermon on the Mount, and on Roads and Travel in Old Testament and New Testament.

2. Six indexes, one of them giving elaborate reference to every subject dealt with throughout the dictionary; another giving every Scripture passage which is in any important sense referred to in any of the volume.

3. Four maps in connection with the article on Roads and Travel mentioned above.

Luther League Topics

New Year, the Circumcision of Christ.
Jan. 1, 1905.

The Circumcision of Christ

(Luke ii: 15-21)

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What was the significance of circumcision? Why must Jesus be circumcised? What is the relation of circumcision to Baptism?

Lessons for our own lives: 1. *We have a Saviour who has completely fulfilled the Law.*—He had no sin to be severed from. There was no need, for His own sake, of coming under the yoke of the Law. No blood-shedding was necessary for His well-being. It was easy for Him to be completely obedient to the whole moral law, without the use of any of these symbols of sin, and need and grace. When, later, He came to be baptized of John, there was no sin in His life to be repented of, no need of bowing Himself to the righteousness of God. But, *He took our* place. He was careful to fulfil not only the moral but the ceremonial requirements because we were in duty bound to a complete fulfilment. That recognition of our sinfulness to which *we* were bound, that perfect compliance in which we had failed—these He took upon Himself, from the first moment of His life on earth, up to the last! FOR US—those two little words are the key to the whole life of Jesus.

2. *We have a rite that unites us to Jesus.*—No longer the shedding of blood brings the babe into the covenant. The all-sufficient blood has been shed. No longer a symbol of cleansing and of the new obedience is the door to the Kingdom of Heaven. But the holy water channel of the Holy Spirit brings cleansing, imparts the life of new obedience, enables us to put on Christ, wraps the robe of His glorious righteousness about us, appropriates His work *for us*, and begins His work *in us*, and with the giving of the new name on earth bestows also the new name that is written in the Lamb's Book of Life! May your name never be blotted out of that Book!

1st Sunday after Epiphany. Jan. 8, 1905.

The Gossner Missionary Society

(Acts xxii : 1-21)

Missionary Topic Reviewed by Rev. Preston A. Laury Perkasie, Pa.

John Evangelista Gossner, born at Hansen, near Augsburg, December 14, 1773, died in Berlin, March 20, 1858, was baptized and educated in the Roman Catholic Church. He came early under the influence of Martin Boos, and gradually his evangelical views became so pronounced that he lost his benefice at Munich. He did not embrace Protestantism until 1826. From 1829 to 1846 he had charge of the Bethlehem Church in Berlin.

Gossner's missionary zeal and impulse to preach the Gospel to the heathen was due to Boos' influence and to his intimate relation with Spittler, one of the founders of the Basle Society. In 1831 he became one of the directors of the newly organized Berlin Society, but found that he could not bring his views in harmony with the society's ideas of how a Christian mission should be conducted. The result was that he withdrew (1836) from the society. He was of the opinion that too much time was spent in preparation, and that according to Paul's example the missionaries should provide for their support by the labor of their hands, a principle also adopted by Taylor and others, which was found to be untenable.

While in deep thought about his view eight young men, artisans, came to him and asked to be prepared for service among the heathen. "This comes from the Lord," he said to himself, and though 63 years of age he quietly prepared the young men for their work. In this preparation he confined himself essentially to the Scriptures, and endeavored to root and ground them in the faith.

The young men went to Australia under the leadership of Dr. Lang. An effort to plant a Christian colony proved a failure. In 1839 another body of students settled in India, and began the mission to the Kols. At first the field proved difficult, and their only aid from Gossner consisted of letters assuring them that he was praying for them. It took five long years before the first Kol was baptized. After that grand trial success came. For a time the Sepoy Rebellion and the death of Gossner threatened to take the life out of the mission, but a "Curatorium" to whom was intrusted the superintendency of the mission, put it again on a good foundation.

The mission abandoned, one after another, Gossner's principles so that now it is completely stripped of the peculiarities which characterized it from the beginning. During Gossner's lifetime 141 missionaries were sent out. The Kols mission is one of the most promising in all India. In spite of op-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

position on all sides, the baptized membership is 50,850; adherents, 76,442; missionaries, 38; zenana workers, native pastors, 24; native helpers, 917. It is a pity that the financial support is not nearly equal to the demand.

The Field.—The missionaries were sent to India with Gossner's impressive instructions, "Believe, hope, love, pray, burn, wake the dead! Hold fast by prayer! Wrestle like Jacob! Up, up, my brethren! The Lord is coming, and to every one He will say, Where hast thou left the souls of these heathen? With the devil? Oh, swiftly seek these souls, and enter not without them into the presence of the Lord." The Kols appealed to them most of all. The first station was planted at Rauchi, November, 1845, and was called "Bethesda."

The Kols are supposed to be the descendants of the Aryans, the first or original settlers. These at one time were very successful farmers. The Hindus conquered them, and drove them to the hills of Central India, even there they did not escape oppression by the Hindu and Mohammedan rulers. The majority of the 600,000 Kols live in ignorance and superstition, the slaves of the more favored in the land.

In morals the Kols rank exceedingly low. Marriage vows are disregarded; the children "grow" naturally, sacrifices to demons are common, and formerly the victims were human beings. Never was a race more in need of the Gospel.

Amid discomfort and privation the missionaries prepared homes for themselves, and labored earnestly for the conversion of the natives. Five long years passed, but no convert. They complained to Gossner, but he replied: "Whether the Kols will be converted or not is the same to you. If they will not receive the Word, they must hear it to their condemnation. Your duty is to pray and preach to them. We at home will also pray more earnestly."

They labored on. Their drooping hopes revived as four Kols came for an interview. They returned, others followed; the missionaries visited them in their villages; a number applied for baptism; a house of worship was erected, and by the time it was completed 300 natives regarded themselves as members entitled to worship in it. As at home so in the mission field, every Christian, every congregation will have its test. The Sepoy rebellion, ridicule and ill-treatment were some of the fiery trials through which the native converts passed without suffering the loss of a convert. The converts began to multiply rapidly.

The mission is laboring among the Hindus and Mohammedans in the Ganges Valley, and among the Kols of Central India. In each center schools of all classes, hospitals and churches are maintained. When we consider the consecrated zeal and self sacrifice displayed by these devoted messengers of Peace and Good Will, we look into the future with the expectation that it will bring a rich reward for their trials. "They sow in tears and reap in joy."

2d Sunday after Epiphany. Jan. 15, 1905.

The Kingdom of God

(Second Petition)

(Luke xvii : 20-24)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D

Questions to be answered in brief papers: What is meant by "The Kingdom of God"? What do we pray for in the Second Petition? What of the future of the Kingdom?

Lessons for our own lives: 1. *We need the coming of the kingdom to ourselves.* It has come in our Baptism. It comes anew and more and more fully in every new hearing of the Word and receiving of the Sacrament. The presence of the King brings the Kingdom. And yet we need continually to pray that the Kingdom of God may come "to us also." For there are yet unsubdued corners of our hearts. Not yet has "every thought" been brought into "captivity" to Jesus Christ. Though we have chosen Him as King we are not unaware of rebel wills seeking to rise up against Him, and crown Self king! That the Kingdom should be completely dominant in our own souls is the chief thing, and for this we can never cease to pray with longing. Then the heart will be the abode of unbroken righteousness and peace and joy. "Thy kingdom come."

2. *We must pray for the coming of the Kingdom to others.* For us to receive and not to give out is rank selfishness. That the kingdom should come to us and stop with us would be failure of God's plan. The kingdom of heaven and the kingdoms of this earth are not merely to overlap, but to coincide in their boundaries. The kingdom must come to us also, in order that, through us, it may come to others. If we do not care that the Kingdom of God should include all the nations, we have not that mind in us which was in Christ Jesus. If we do care, we *will pray*, not merely say the words, but *pray*, "Thy kingdom come." And so surely as we pray we will eagerly watch the extension of the kingdom, and *go*, either in our own persons, or representatively, in the persons of others, sent by our gifts!

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.

3d Week after Epiphany. Jan. 22, 1905.

Constantine the Great

(Luke i: 1-4)

Historical Topic Reviewed by Rev. I Chantry Hoffmann

Some men make epochs. Constantine, worthily surnamed the Great, was such a man. His conversion from paganism to Christianity marks an epoch in ecclesiastical history. The story of the establishment and the extension of the church of Jesus Christ in the apostolic age and in the years preceding the reign of Constantine, is brilliant with amazing achievements. Against the opposition of Judaism and the persecution of Heathenism, the Church arrayed not the wisdom, might nor power of man, but the omniscience and omnipotence of God. The victories were won by purity of life, fidelity to God's word, simplicity of worship and by the very obscurity of the company of Christ's disciples—socially and politically. They who in scorn and derision, were called "Christians" endured, though persecuted and pursued. They sang their hymns of faith and trust in caves and worshiped the Christ in catacombs; through their tears, in the agony of death and over the bleeding and burning bodies of beloved brethren, they praised Him who brought life and immortality to light. Despite all that was against them—the power of potentate, and pagan priest, and perfidious people, the Church of Jesus Christ, the communion of believers, survived and spread "from Jerusalem to earth's remotest bound."

The Conversion of Constantine to Christianity changed conditions. The heathen temple was superseded by the Christian Church; the shame of the cross became a glory; the sword of persecution was sheathed and the king's favor was enjoyed; in a word, Christianity was enthroned.

Constantine, the son of a Roman soldier, was born A. D. 274, at Naissus, in Dacia. Devoted in childhood to the army he passed his early years in martial training, and after a series of events, was crowned sole Emperor of the West, in A. D. 306. He has been described as "tall and majestic" in appearance, gracious and accessible like Julius; prudent, cautious, reticent, like Fabius; insensible to the allurements of pleasure and incredibly active and bold, like Hannibal, Charlemagne and Napoleon." He was an ardent devotee of the gods, and his munificent gifts to the deities are recorded, with pleasure, by the historians of antiquity. For about 17 years after his coronation, Constantine waged successful wars for the subjugation of his rivals, the unity of the Empire and the establishment of his absolute authority. His capital city was ancient Byzantium, whose advantages were recognized and developed by the genius of the Emperor, who surrounded himself and court with all the familiar pomp and pageantry of the Orient.

By far the most important events of the reign of Constantine to the student are those immediately related to the enthronement of Christianity.

While engaged in a bitter conflict with a formidable rival, the Italian Maxentius A. D. 312, on the eve of the battle known as Milvian Bridge on the plains of Piedmont, Italy, Constantine said he saw shortly after midday, just above the sun, a luminous cross with this inscription, "By this sign conquer." "In hoc signo vinces." On the following night, he says further, that Christ appeared to him and bade him make a banner in the shape of the sign which he had seen in the heavens and this standard or *labarum* was to be borne at the head of the imperial armies and was a pledge of certain victory. This may be a legend and it may be the truth.

Constantine embraced Christianity. What his motives were, whether of personal conviction or political consideration, competent critics are not agreed. He became the loyal servant of the Christ and a staunch supporter of His church. A man of great virtues and many vices, he was not always consistent; nevertheless he was the head and leader of the party in the Empire whose watchword was "Conquer."

The mighty disputations which disturbed the church had not ceased when Constantine ascended the throne. On the other hand the discussion of theological dogmas threatened to divide the church. The Emperor realizing the dangers involved, entreated and commanded that these "useless discussions" should be discontinued. His efforts in this direction availed little and at last he called a General Council of the Church to convene at Nice, A. D. 325. This first council was a great and august assembly of learned theologians and prominent ecclesiastics. Constantine exhorted all to unity and concord. The great doctrine to be settled was the "Trinity." And it was truly a battle of giants. Athanasius, the African and champion of the Trinity, won, and the Council gave to the Church the Nicene Creed, which has been the standard and test of Christian orthodoxy through nearly 16 centuries.

After the Council of Nice, the life of Constantine possesses little to interest and less to instruct. He died May 22, A. D. 337, and was buried with imposing ceremony in the Church of the Apostles, Constantinople.

Constantine the Great granted many favors to Christians and introduced reforms for which he must be commended. Sunday was

made a day for religious observance; crucifixion as a punishment was abolished; gladiatorial games were prohibited; slavery was discouraged and divorce discountenanced; charities were encouraged; and Christian institutions enjoyed the imperial pleasure and patronage.

Dean Stanley says: "Constantine was great for what he did rather than for what he was."

4th Week after Epiphany. Jan. 29, 1905.

Inner Missions in Cities

(Luke ix: 1-6)

Missionary Topic Reviewed by Gustav H. Bachtold
Philadelphia

I. *Reasons.*—In no quarter has the sordid, mercenary temper of the present age been felt so severely as in the Church. The selfish, desperate effort on the part of each individual to attain a position of independence and affluence is not limited to any one class. It is found among all sorts and conditions of men. This all absorbing love of self, to the utter neglect of one's neighbor, is in great measure the root of the problem of the city. It is even more complex and serious among the working class who have had more or less of an elementary school education—yea, and, indeed, among the wealthier element of the population, who are in a position to satisfy every whim and desire of the flesh. In other words, the worldliness of the present age and the keen competition among men has caused a lamentable falling away from the Church and has vastly intensified the problem of the city.

To solve this problem and bring the Ministry of Love to people outside of the Church is the work and aim of Inner Missions.

II. FIELDS OF LABOR.

(1) *Among Immigrants from Foreign Shores.*—Imagine yourself disembarking in a strange land, with a strange tongue, without a solitary friend to meet you or direct you. This is the plight which many newcomers to our shores are in every day. An unpleasant and sad one it often is, for there are "land sharks" every ready to "assist" them by exchanging their hard earned and good money for "Confederate money." If it is a timid, modest young girl, who is a stranger and alone, it is positively dangerous. By no means is it an uncommon occurrence that she is spirited away to some den of iniquity. What a pleasure and a joy it is, therefore, to our Lutheran immigrants to have some one meet them when the vessel comes in, to bid them welcome to "God's own country," to direct them on their way, always admonishing them to instantly connect themselves with their own mother Church in the place whither they are going.

(2) *Among those from Rural Districts*—Young men and young women are continually coming from country towns and villages into our cities to obtain employment. There are many things which attract them. Probably the chief enticement is the gayety, the glamour of the lights, the glitter of the tinsel, the probability of earning a great big salary! Oh, how sadly these visions fade away into thin air! The young man or woman soon finds that all is not gold that glitters and is forced to a level which, to say the least, is not conducive to the welfare of body or soul.

It is the exception to the rule, alas! that young Lutherans coming to the city connect themselves with or even visit a church of their faith of their own accord. And a greater mistake they never can make. Some make it a rule to go from church to church without the purpose of worship, merely for curiosity or entertainment, and in the end become ecclesiastical tramps. On the other hand, many never visit a church at all, and unless they are sought out they are soon caught in the vortex of carnal pleasures in which the city abounds and are lost to the Church forever.

For this evil there are two remedies: First, let every pastor and every League secretary make it his or her duty to write to some Lutheran pastor in the city that such a young man or woman has gone to his city to seek employment giving as full information as possible; second, by the erection of hospices or Christian inns in America, some for men, some for women, under the personal care of a pastor or consecrated layman. Such inns are numerous in Germany, and in them a young person may obtain board at nominal cost, with all the evils of a typical boarding house eliminated and many of the comforts of a Christian home supplied. So far as I know there is at the present time but one such hospice under Lutheran auspices in the United States. It is for young men and is located in Philadelphia, under the management of the Rev. F. N. D. Buchman.

(3) *Among the So-Called "Submerged Tenth."*—Picture to yourself a slit in the wall, about 4 feet wide. This is the entrance to a "Court." On one side is a blank wall three stories high, on the other a row of 12 houses. Each of these houses contains three rooms, one above the other, and each room contains a family. In many of these courts or alleys the sun can only penetrate for a few minutes each day. The wretched and slovenly inhabitants have but one hydrant in common, and in cold weather such a court is not the most inviting place in the world.

Bathtubs and sanitary conveniences are

an absolutely unknown quantity. The family eats, lives, sleeps in one room. Naturally the moral tone is at a very low ebb. Often as many as ten people live in a room 10 x 12 feet, and cases have been found where four families containing 27 persons in all lived in one such room! The only playground is the gutter, and with such home environments as they have, together with the companionship of vile street boys, it is not long before the last spark of decency is extinguished.

To solve this problem there is but one means—namely, the Christian Settlement House. This is a house presided over by a chief resident worker assisted by a number of volunteer workers. Among the features of the Settlement are, the day nursery for little children of working mothers, sewing classes for girls, sloyd and drawing classes for boys, evening classes for older boys and girls, mothers' meetings, self improvement meetings for men, together with a great deal of personal and individual work in the homes; and last, but not least, a strong, positive Christian atmosphere manifest everywhere, including, of course, the service held each evening.

There are many other fields for Inner Mission rescue work—*e. g.* among the imprisoned, the intemperate; so also among the sick, cripples, epileptics, the blind. In fact, its function is to cope with every otherwise hopeless problem which faces the inhabitants of the city, through the ministration of the Word by hand to hand love touch.

Luther League of New Jersey

Ninth Convention, Newark, November 8

THE ninth annual convention of the Luther League of New Jersey which was also one of the most successful meetings of that body, was held in Grace Lutheran Church, Newark, Tuesday, November 8.

The opening exercises were in charge of the Rev. M. R. Kunkelman of Atlantic City. The address of welcome was made by Joseph Gockeler, president of Grace League, Newark. The Rev. Charles T. McDaniel, president of the State League, responded. Twenty-two delegates representing 11 Leagues, besides many alternates and visitors, were in attendance. Unusually large delegations were present from the German Lutheran and Holy Trinity Lutheran churches of Elizabeth.

Reports were presented by President McDaniel, the treasurer, Mrs. M. Rea Kunkelman, and the Executive, Extension and Credential committees. While no new societies were received the committees report themselves well prepared for aggressive work during the coming year. Recommendations in the President's report concerning the appointment of a press committee, a printing committee and of a statistical secretary were approved, as was also that concerning the support of the League of America by the local societies. In the case of the support of the General Secretary the local societies were requested to set aside one offering a year for that purpose to be furnished through the State Treasurer.

Reports were made by representatives of all the local societies. Reports of the convention of the National League at Buffalo, N. Y., in August, of this year, were read by Miss Elise Schultz of Jersey City, and Miss Ottilie Kiesele of Newark, who had attended as delegates. Addresses were also delivered by the Rev. L. M. Kuhns of Omaha, Neb., and by William C. Stoever, Esq., of Philadelphia, respectively the General Secretary and the President of the Luther League of America.

The election of officers resulted as follows: President, Rev. Charles T. McDaniel of Hoboken; first vice-president, Rev. John E. Heindel of Greenville; second vice-president, Joseph Gockeler of Newark; third vice-president, Clarence Kline of Cranford; corresponding secretary, Miss Elise Schultz of Jersey City; recording secretary, Miss Stella Coble of Asbury Park; treasurer, Mrs. M. Rea Kunkelman of Atlantic City; statistical secretary, Miss Mayme Burkman of Elizabeth. The following committees were appointed by the President: Executive, Rev. F. C. Krapf, Rev. A. Aaron, Mr. Louis Van Gilluwe, Miss Ottilie Kiesele, Rev. M. L. Snyder; Extension, Rev. E. J. Keuling, Mr. F. A. Justus, Mr. Paul Bailey, Miss Adelaide Kessler, Miss Hilma Lindquist; Credential, Mr. Jacob Martin, Mr. Christian Osmer, Mr. Wallie Stovecken, Miss L. Stier, Miss Augusta Neubeck; Press, Mr. Louis Van Gilluwe, Mr. T. Clem. Beck; Printing, Mr. T. Clem. Beck, Mr. Louis Van Gilluwe.

The evening session began at 8 o'clock. The Rev. E. J. Keuling of Perth Amboy, conducted the services. The Rev. George C. Loos of Philadelphia, spoke on the subject, "The Luther League as an Element of Applied Christianity." The Rev. Dr. George U.

(*Continued on page* 26.)

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. Eilert,

WITH

W. C. STOEVER, PHILADELPHIA, PA.
S. G. WEISKOTTEN, BROOKLYN, N. Y.
LUTHER M. KUHNS, OMAHA, NEB.
I. S. RUNYON, NEW YORK, N. Y.

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Editorial

"Rejoice, good Christian men, rejoice," the Saviour of mankind is born, and life and salvation are assured to all who trust in Him. Surely these are "glad tidings of great joy"; hence our hearts and voices should be full of praise and thanksgiving at this Christmastide.

How shall we show our joy? Only by remembering those who in turn shower gifts upon us? It is a pleasure to give to and receive from our friends and the members of our families, but many are suffering or are shut-ins, whose hearts would be touched with the Christ-love and their sad condition relieved by some kind attention or gift. "The greatest grace of a gift, perhaps," says Longfellow, "is that it anticipates and admits of no return." "Who gives not, is not living."

What a pleasure to remember the orphans and the inmates of our homes at this season with material help or money! Their lives will be cheered, and they will in this way be reminded of the goodness of the Lord as well as of the interest and love of their fellowmen. "It is more blessed to give than to receive." "It was never living that emptied the heart, nor giving that emptied the purse."

We have recently been called by our rulers to give thanks to God for His blessings to us as a nation, and our people in the churches have gladly rendered praise in song, sermon and offering. But how much greater should be our thanksgiving and praise for "the unspeakable gift" of God in Jesus Christ, whose birth we celebrate during this month of December. And our service to Him who hath given Himself as our Christmas gift should be hearty.

"*All we have to offer,*
All we hope to be,
Body, soul and spirit
All we yield to Thee."

"*Not what we give but what we share,*
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

How full of joy was the angels' song on Christmas morning! How that joy has gone ringing around the world! Never has there been another name that has awakened such full, abiding and universal joy as the name of Jesus. And wherever that name goes into heathen lands it takes with it an entirely new note of joy to young and old, and every year as the Christmastide draws near how all Christian hearts are lifted up in joyous song to the Christ Child. Why is all this? Because this Jesus brings to us the glad tidings of sins forgiven and peace with God. A new hope has He brought to the children of men that they might become children of God.

What a precious name is that which our Bibles gives to this Jesus—namely, The Beloved! And truly He is that. He is beloved as no one else ever has been. There are other great names in history, but not one of them so stirs the heart with profoundest love as does the name of Jesus, a love which outlasts time and grows through the eternal ages.

And why is it that this Jesus calls forth such a love? Because, by becoming a little child in Bethlehem's manger, He so completely merged His life in ours. And therefore

True love we will bring,
The best offering,
On Christmas all holy.
Self-sacrific give,
And others forgive
On Christmas all holy;
This the myrrh we will give
To Him who doth live
In hearts meek and lowly.

The story of Christianity is the story of a wonderful enthusiasm for Christ. Heroes, martyrs, saints, men, women, children, what sacrifices have they not gladly made for this Jesus of Bethlehem! How men have rejoiced to be counted worthy to suffer for His name's sake! What a splendid, stirring history is the history of missions and the spreading of Christ's kingdom on earth! How it fires the heart and thrills the soul! And no wonder, for it is the history of the finest and most splendid enthusiasm and heroism and self-denial known to man. Why such enthusiasm? Why such heroism and denial of self? Because this Jesus is the Eternal God, the King of Heaven, giving up all—even life itself—that we might be made heirs with Him of all the treasures of life which are hid in God. Therefore

Ourselves we will give
To Him who doth live,
On Christmas all holy.

Let us open our hearts to all the joy and peace, all the comfort and help, all the hope and blessing of the Christmastide. Filled with the spirit of love and kindness, of gentleness and forgiveness, of meekness and forbearance, let us rejoice in the sweet Christmas gospel and be glad in the Lord. Then will it be to us a Merry Christmas indeed.

Publishers' Column

The close of the year is always a good time to clean up accounts. If you are in arrears for your subscription won't you send us $1 to pay for two years and save annoyance both to yourself and to us? Let us repeat what we said about the label on your paper last month. The figure indicates the month—viz, 1 to 9, January to September; O, N and D stand for October, November and December, respectively. The year is given after the figure, or letter, indicating the month thus: N 04 means November, 1904. Send your remittance at once.

A Luther League Hymnal, a Lutheran Manual, a copy of Schoenberg Cotta Family, or any of the other books of the reading courses make very appropriate Christmas gifts. The Hymnal costs 60 cents, the Manual $1 and Schoenberg Cotta Family 75 cents. On receipt of the price we will send any of the books postpaid.

Let us repeat what we said last month about the Luther League badge. If you are thinking about suitable Christmas presents for your Sunday school scholars you may be benefited by the suggestion of a school which intends giving a Luther League badge to the scholars. The badge also makes a beautiful gift for a friend. Then, too, we have the Luther League charms in solid gold and rolled gold, at $5 and $2.50, respectively. How would one of these charms do for your pastor or the president of your League? Orders should be sent promptly to assure delivery before Christmas.

If the above are not what you want for Christmas gifts and you have in mind any particular book we will be glad to furnish it at publisher's prices, sending the book postpaid on receipt of the cost.

There are still a few of the new number of the Luther League Topics left. If you have not ordered for this quarter and will send at once we will still be able to meet your demands. Can't tell how soon the supply will be exhausted.

Prices of all Luther League supplies are given in our supply circular, which is mailed on application. Address all orders to LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

St. Mark's Lutheran Church to Be Endowed

The catastrophe which befell St. Mark's congregation, New York City, entailing the loss of almost its entire Sunday-school and many of its most faithful and efficient workers, brought home to the Church the necessity for concerted action to perpetuate this congregation in its present location.

The immediate needs of the sufferers and the permanent care of the helpless are provided for by the generous gifts of the community at large, through a Relief Committee appointed by the Mayor of the City. To this fund Lutherans have contributed liberally. But after this work of mercy was done, we as Lutherans had another obligation. It was to provide for the permanent care of the helpless as far as lies in our power, and to see to it that the important work this church has been doing is not left undone henceforth.

The response to the appeal sent out during the summer months netted the sum of $2,895.73, and while this amount speaks well for those who have contributed, we feel that there were many who have delayed sending in their contributions until now. To these we would say that time has already proven the necessity for this fund and that money can still be sent to the Treasurer, Mr. J. Louis Schaefer, 1 and 2 Hanover Square, New York City.

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Rev. Mauritz Stolpe,

Committee.

ACKNOWLEDGMENTS

August 31, 1904.

Ethan Allen Council, Brooklyn	$5.00
Rev. G. Doering, from N. N. Buffalo	1.00
Rev. F. Settelemier, Scranton, Pa	1.00
Henry Schwarzfelder, N. Y. City	50.00
Bethany Church, N. Y. City	187.80
I. S. Runyon, from Anonymous	1.00
Mrs. G. R. Haines, Rhinebeck	5.00
Wurtemburg Church, Christ End	11.50
Rev. G. W. Leisher, Buffalo	1.50
Rev. F. J. F. Schantz, Myerstown, Pa.	10.00
Rev. H. A. Weller, Wilkes-Barre	26.59
E. F. Eilert, collected by him	160.00
Rev. C. A. Schroeder, Little Falls, N. Y.	7.98
Rev. E. J. Heilman, Philadelphia	4.00
Rev. J. H. A. Kitzmiller, Sharon	7.74
Rev. H. C. Wasmund, Port Jervis, N. Y.	23.00
St. Stephen's, Philadelphia	7.00
Rev. Oscar Nelson, Titusville, Pa	6.20
Rev. W. S. Delp, German Valley, N. J.	12.30
Rev. H. D. Hayes, Chatham, N. Y	3.50
Holy Trinity, Jersey City	15.65
Swedish, New Haven, Rev. A. Nelson	6.32
Ella Hiskey, South Bethlehem	.50
Rev. S. A. Hedges, Middletown, Va	1.00
H. H. Combs, Shepherdsville, Ky	1.50
Rev. C. Gueldenapfel, Castleton, N. Y.	11.00
Rev. M. L. Enders, Catonsville, Md	23.75
Rev. H. C. Freimuth, Rockville Centre, N. Y	14.00
Rev. F. Sutter, Hudson, N. Y	35.16
St. Stephen's, Wilmington, Del	39.75
Rev. H. O. Fegley, Trappe, Pa	14.00
Rev. A. Beck, Creston, Ohio	1.00
Rev. Wm. M. B. Glauding, Syracuse, N. Y.	20.55
Rev. P. Becker, Redwood, N. Y	21.15
Rev. G. A. Derhammer, Wabash, Ind	1.00
R. Winter, Royersford, Pa	10.00
Rev. S. A. K. Francis, Philadelphia	21.00
John G. Steenken, N. Y. City	100.00
Bertha P. Beckler, Philadelphia	5.00
Rev. Wm. Effiah Hubbert, Blacksburg, Va.	1.50
Rev. A. D. R. Haucher, Staunton, Pa.	38.00
First Lutheran Church, Albany	32.21
Rev. N. N. Harter, Adamsville, Ohio	5.00
Rev. Ernst Hingkeldey, Rahway, N. J.	1.00
Rev. K. A. Hoessel, Lyndonville, N. Y.	5.78
Rev. W. Hartwig, Highland Park, Mich.	1.00
Rev. W. C. Heyer, Trevorton, Pa	8.00
Rev. A. W. Hildebrandt, Greenfield, Mass.	13.30
Rev. Ereck Saul, Farmington, N. Y.	18.50
Otto K. J. Edelmann, Bridgeport, Conn.	27.00
Rev. Otto Bergfelder, Herkimer	7.35
Rev. J. A. Dewald, New Brunswick, N. J.	37.50
Er. Monsees, Jersey City	10.00
Rev. Carl W. Andeer, E. Boston, Mass.	3.00
Chas. Addoms	8.00
Gethsemane Luth. Church, Philadelphia	7.58
Zion's, Pittsfield, Mass	70.00
Rev. D. J. Lawrence, Hastings, Pa	5.69
Rev. H. Hartwig, Kendall, N. Y	8.50
Rev. L. Biesecker, Delmont, Pa	6.05
Rev. C. K. Fegley	5.00
First English Luth. Church, Pittsburgh	291.48
Rev. H. Hafermann, Ripon, Wis	4.00
Emanuel's, New Haven	25.00
Luther League, Elgin, Ill	10.00
W. Matthews, Philadelphia	70.00
St. Paul's, Scottdale, Pa	6.54
Swedish, Arlington, N. J	10.25
St. Paul's, Otterbein, Ind	4.50
St. Paul's, Gardenville, N. Y	25.00
Christ, Woodstock, N. Y	5.00

(To be continued next month.)

WASHINGTQN

Holiday Tour via Pennsylvania Railroad

December 27 has been selected as the date for the Personally-Conducted Holiday Tour of the Pennsylvania Railroad to Washington. This tour will cover a period of three days, affording ample time to visit all the principal points of interest at the National Capital, including the Congressional Library and the new Corcoran Art Gallery. Rate, covering railroad transportation for the round trip and hotel accommodations, $14.50 or $12.00 from New York, $13.00 or $10.50 from Trenton, and proportionate rates from other points, according to hotel selected. Rates cover accommodations at hotel for two days. Special side trip to Mount Vernon.

All tickets good for ten days, with special hotel rates after expiration of hotel coupon.

For itineraries and full information apply to Ticket Agents: C. Studds, Assistant Eastern Passenger Agent, 263 Fifth avenue, New York; or address Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

Our Churches and Institutions

Greater New York

— The New York Lutheran Ministers' Association, at its meeting in the Y. M. C. A. Hall, Second avenue and Ninth street, on October 10, listened to a paper by the Rev. S. G. Trexler of Brooklyn on "How Can We Develop the Members of Our Congregations?" The Rev. Emil Roth of Brooklyn opened the discussion, in which many pastors took part. At the meeting on November 14 the Rev. Frederick C. Krapf read the paper on "The Religious Education and Training of the Baptized Children of the Church." The Rev. W. H. Steinbecker opened the discussion.

— From the estate of the late Mrs. Wilhelmina Meyer of New York the Lutheran Wartburg's Orphan Home is to receive $1,000. The same amount is given also to each of the following: The German Hospital, the Isabella Home and Mary Louise Home, Westchester. St. Mark's Church gets $200, as does also St. Paul's of Brooklyn.

Philadelphia

— The new chapel of the Parkside Lutheran Church, Rev. N. E. Yeiser, pastor, was consecrated on Sunday, November 6.

— Messiah Lutheran Church, Rev. Herbert C. Alleman, pastor, has paid $1,000 on its indebtedness.

— The General Synod Mission, started three years ago at Fifty-second street and Columbia avenue, consecrated November 6 a neat frame structure with a seating capacity of about 300.

Chicago

— The Rogers Park English Lutheran Church consecrated its property bought from the Congregationalists Sunday, November 6, the Rev. S. A. Ort, D.D., of Springfield, Ohio, preaching the consecration sermon. The pastor is the Rev. A. J. Hesson. The building is a very attractive one of pressed brick, well finished throughout, containing a two-manual pipe organ in excellent condition.

— Rev. B. F. Grenoble of Constantine, Mich., has accepted a call to Immanuel Church and expected to take charge November 1.

Baltimore

— The fortieth anniversary of the pastorate of Rev. F. P. H. Hennighausen, D.D., of St. Stephen's Lutheran Church was celebrated Sunday, October 23.

— St. Luke's Lutheran Church was reopened and reconsecrated on October 9. Sermons were preached during the week following by Dr. C. S. Albert of Philadelphia, Revs. W. H. Dunbar, D.D., W. S. Freas, D.D., George E. Hipsley, D. A. Heilman, L. M. Zimmerman, U. S. G. Rupp and J. C. Bowers. Valuable improvements added to the church during the summer, including a new chapel, amount to about $8,000. The pastor is Rev. George E. Hipsley.

Washington

— Zion's Lutheran Church, Rev. C. F. Bergner, pastor, held harvest thanksgiving services on October 9, morning and evening, with appropriate sermons at each service. The special thank offering amounted to about $112.

Kansas City

— The First Church, Rev. J. A. M. Ziegler, D.D., pastor, has canceled its debt of $21,000, and on November 13 celebrated the event by special services, at one of which a sermon, on "The Imperishable Nature of the Church," was preached by Rev. E. J. Wolf, D.D., president of the General Synod.

Cleveland

— The ground has been broken for the erection of a new church which the General Council English Mission, Rev. A. L. Benze, pastor, is building. The congregation hopes to occupy the basement before the new year.

Detroit

— The corner stone of the new church edifice in process of erection by Bethel Lutheran Church, Rev. William Popcke, pastor, was laid October 16. The new structure when complete will represent a value of about $22,000. The church was organized in 1898 and has enjoyed a very steady growth.

Buffalo

— The fiftieth anniversary of Martin Luther Theological Seminary of the Buffalo Synod was observed on Sunday, November 6, by the congregations in connection with that body.

Jersey City

— The Church of the Redeemer, Rev. John E. Hindel, pastor, recently paid $1,000 on the church mortgage. This makes $8,000 that this congregation has paid on its property, in addition to the running expenses and benevolence, since 1898.

Trenton

— The Church of the Saviour, Rev. John C. Mattes, pastor, has received the promise of a gift of $3,000 from "a friend of the congregation" for the erection of a parsonage, which when finished will cost about $5,000.

Paterson

— The First Lutheran Church of Paterson was organized on Tuesday, October 11, with 66 charter members. This is the result of the work of Rev. Arthur N. Bean, a graduate of Gettysburg Seminary, who was sent into the field by the Home Mission Board on June 1. A Sunday school was organized in September and now has an enrollment of 151. The outlook is bright.

MISCELLANEOUS

— Rev. Geo. H. Schnur, editor of the *Luther League Topics*, was elected president of the Miami Synod at its recent meeting.

— The receipts of the Board of Education of the General Synod for the past synodical year showed a net gain of nearly 10 per cent. over the previous year.

— The Pittsburgh Synod of the General Synod has a membership of 14,284, who contributed to benevolent objects during the past year almost $24,000, nearly $1.75 per member. In a number of congregations the average is over $2 per member.

— The congregation of St. Paul's Lutheran Church, Davenport, Iowa, Rev. W. H. Blancke, pastor, has raised $1,000 to pay on its mortgaged indebtedness.

— By the will of the late David M. Brengle of Frederick, Md., a bequest of $500 is left to the Lutheran Church of that city, Rev. C. F. Steck, pastor. Legacies were left also to other churches.

— St. John's Lutheran Church, Honesdale, Pa., Rev. H. A. Behrens, pastor, consecrated its handsome new edifice on Sunday, October 2. The new property complete has a value of about $31,000. The baptismal font was furnished by the Junior Luther League.

— Zion Lutheran Church, Saddle River, N. J., celebrated its one hundred and fifty-fourth anniversary on October 23.

— The following interesting information about the Home Mission work of the General Council was published in *The Lutheran:* "The Eastern Field Missionary, Rev. M. J. Bieber, will inspect and explore the field in Montreal and prepare the way for some competent missionary who is to be called later. Arrangements are also being made to enter Providence, R. I., at an early date. Field Missionary Anda will begin work in Madison, the important capital city of Wisconsin. Rev. F. E. Jensen of Lindstrom, Minn., has been called to take up the work of Field Missionary in the States of Minnesota and North and South Dakota. Rev. Willis J. Beck of Derry, Pa., has been called to fill the pastorate of Trinity Church, Duluth. Work in the city of Livingston, near the gateway of Yellowstone Park, is to be the first entering wedge into the State of Montana. Important changes in the way of assigning missionaries to new stations and of concentrating effort in certain fields are under contemplation, which give promise of producing increased results. The Church of the Redeemer, Milwaukee, has resolved to become self sustaining in the near future; Grace Church, Newark, will follow suit so soon as the Church Extension Society furnishes it with a $3,500 loan; reductions to the extent of $1,200 per annum have been made in the appropriations to other missions; and if the Reformation offering will not be disappointing, a new era of enlarged and successful mission work is sure to dawn."

New Jersey State League.

(*Continued from page* 21.)

Wenner of New York City addressed the convention on the subject, "The Luther League and Christian Culture." Special music was rendered by the choir and members of Grace Church. Invitations to hold the next convention with them were received from the Young People's Union of the German Lutheran Church of Elizabeth, and from Holy Trinity League of Jersey City. The choice of place as well as the date was left to the Executive Committee. A vote of thanks was tendered Grace Luther League for their kind hospitality to the State League.

The Christmas Delineator

The December *Delineator,* with its message of good cheer and helpfulness, will be welcomed in every home. Its fashion pages, literary and pictorial features are of rare excellence. A selection of love songs from the Wagner operas, rendered into English by Richard Le Gallienne and beautifully illustrated in colors by J. C. Leyendecker, occupies a prominent place. There are short stories, and many Christmas suggestions are given. In addition, there are the regular departments of the magazine, with many special articles on topics relating to woman's interests within and without the home.

Pennsylvania Railroad Company Will Issue Clerical Orders for 1905

Pursuant to its usual custom, the Pennsylvania Railroad Company will issue clerical orders for the year 1905 to ordained clergymen having regular charge as settled pastors of churches located on or near its lines. Clergymen desiring such orders should make individual application for same on blanks furnished by the company and which can now be obtained from the ticket agents. Applications should be sent to the General Office of the company as soon as possible, in no case later than December 15, so that orders may be mailed by December 30, to all clergymen entitled to receive them.

Pennsylvania Railroad's Winter Excursion Route Book

In pursuance of its annual custom, the Passenger Department of the Pennsylvania Railroad Company has just issued an attractive and comprehensive book descriptive of the leading winter resorts of the East and South, and giving the rates and various routes and combinations of routes of travel. Like all the publications of the Pennsylvania Railroad Company, this "Winter Excursion Book" is a model of typographical and pictorial work. It is bound in a handsome and artistic cover in colors, and contains much valuable information for winter tourists and travelers in general. It can be had free of charge at the principal ticket offices of the Pennsylvania Railroad Company, or will be sent postpaid upon application to Geo. W. Boyd, General Passenger Agent, Broad Street Station, Philadelphia.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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1920 No. 7th St., Philadelphia, Pa.
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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Mrs. IRA A. BALTZLY, Ph.D.....Mansfield, O.

Luther League Topics Committee

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Rev. F. P. BOSSART.....Lima, O.
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REV. C. ARMAND MILLER.....New York, N. Y.
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Pres., Rev. J. C. SCHINDEL.....Newark.
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LUTHER LEAGUE OF WISCONSIN.
Pres., Rev. GUSTAVE STEARNS.....Milwaukee.
Sec'y, Mrs. LILLIAN FRICK OXBORROW...Milwaukee.

LUTHER LEAGUE OF INDIANA.
Pres., Rev. W. S. DYSINGER.....Logansport
Cor. Sec'y, Miss CORA KUNTZ.....Camden.
LUTHER LEAGUE OF IOWA.
Pres., Rev. W. H. BLANCKE.....Davenport, Iowa.
Sec'y, O. J. VILAND.....Slater, Iowa.
LUTHER LEAGUE OF SO. DAKOTA.
Pres., Rev. C. K. SOLBERG.....Vermilion.
Cor. Sec'y, Miss CARRIE HEGDAHL.....Nansen.
LUTHER LEAGUE OF MINNESOTA.
Pres., Rev. F. E. JENSEN.....Lindstrom.
Cor. Sec'y, Miss LAURA KNUTSON.....St. Paul.

District Leagues in States Not Organized

COLUMBIA CENTRAL LUTHER LEAGUE.
Pres., W. S. T. DERR.....Vancouver, Wash.
Sec'y, Miss ANNA STUBLING.....The Dalles, Ore.
LUTHER LEAGUE OF NEWBERRY COUNTY, S. C.
Pres., R. C. COUNTS.....Prosperity.
Sec'y, GRACE BEDENBAUGH.....Pomaria.
LUTHER LEAGUE OF SO. ATLANTIC COAST REGION.
Pres., Rev. R. C. HOLLAND, D.D.....Charlotte, N. C.
Cor. Sec'y, JULIAN SMITH.....Charleston, S. C.
LUTHER LEAGUE OF RED RIVER VALLEY.
Pres., Rev. JOHN A. ZUNDEL, 319 Eighth St., North Fargo, N. D.
Sec'y, PROF. R. BOGSTAD.....Moorhead, Minn.

NEW YORK

New York City District

—To celebrate the anniversary of the birthday of Martin Luther the members and friends of the Luther League of New York gathered at St. James' Church on the evening of November 10. The meeting was opened by Dr. Remensnyder, pastor of St. James', and President I. S. Runyon, after a brief address, introduced Rev. R. B. Peery, Ph.D., formerly a missionary to Japan. Dr. Peery delivered an inspiring address regarding the relation which the work of Martin Luther bore to modern missionary work. He said that the great teacher had laid the foundation for the foreign missions of to-day by establishing a truly missionary church and by showing how its work should be carried on. Luther's example teaches that the word of God should be given to the heathen in their own tongue, and that they should be taught to believe in justification by faith alone. Luther also taught that all religious work is spiritual, and that the work of teaching the Gospel to the heathen cannot really be helped by an attempt to force it on people through the power of their government.

—The regular business meeting of the New York District League was held at St. James' Church, Dr. Remensnyder, pastor, November 15. Reports from the officers and committees indicated a good beginning of the season's work. Special efforts are to be made this year to increase the membership of the District League. There are several young people's societies in the city not connected with the district organization. Two Leagues reported having decided to study the Topics this year for the first time. The Executive Committee reported partial arrangements for the annual dinner, to take place on or about January 30.

—The Luther League of Holy Trinity Church, Central Park West and Sixty-fifth

street, Rev. C. Armand Miller, D.D., pastor, celebrated its eighth anniversary on Sunday evening, October 23. The address on "The Luther League Emblem" was delivered by Rev. M. J. Bieber of Binghamton. Visitors from various Leagues in the city and from Elizabeth, N. J., were present.

Albany District

— The Albany District Luther League held its thirteenth annual convention in Trinity Lutheran Church, Albany, October 18, in three sessions. Mr. Paul Berger, Jr., president of Trinity Church League, gave the address of welcome, which was responded to by the president of the District League. Rev. John Brubaker, D.D., of East Schodack, gave an address on "The Bible in Relation to Modern Life." After the morning session dinner was served in a large public hall a few doors from the church. In the afternoon an address was given by Rev. A. F. Walz of Troy on "The Luther League—Its Name, Its Mission." Rev. F. R. Hoffman of Utica spoke on "The Dangers Threatening Our Young People and the Help or Remedy." Rev. W. F. Whitteker of Amsterdam gave an address on "The Point of Contact in Applied Energy." Mr. James M. Reynolds, president of the State League, made a short address inforcing the idea of energetic and persistent effort in the League work. The one address of the evening was given by Rev. Charles W. Leitzell of Johnstown, on the subject "Saved to Serve." Without characterizing each address separately, it must be said that they all were carefully prepared, forcefully presented, interesting and exceedingly profitable. The music of the day was arranged with care and rendered most creditably by the young people of the church, led by the organist, Prof. Ludwig S. Mayer. In the evening an impressive liturgical service was used, in which the music was worthy of notice. The convention was largely attended, and the people of Trinity Church were thoughtful and lavish in their entertainment. The following were elected officers: Pres., Archibald A. Coney; vice-pres., Rev. John J. Dominie and Rev. Herman Liebich; cor. sec., Mrs. C. J. Witherwax; rec. sec., Aug. C. Krien; treas., Edw. W. Shineman.

— The annual meeting of the Luther League of St. John's Church, Albany, Rev. Oscar Krauch, pastor, was held November 17 and the following officers were elected: Pres., William Eck; vice-pres., Rev. Oscar Krauch; rec. sec., Miss Emma Pauli; fin. sec., Gerhardt Menges; cor. sec., Miss Mary Menges; treas., Paul Kinne; fin. sec. of Organ Fund, George Graf; pianist, Miss Katharine Yakel. The total receipts for the year were $1,213.81, of which $598.11 were contributed to the Organ Fund. The League has during the past 18 months paid on the organ which it presented to the church $2,000, and expects to pay another $500 before the first of January. It has a membership of 403, with a net gain of 36 for the past year. Six chapters of the Book of Acts have been studied. A series of lectures by representative men of our Church will be held during the winter. A regular contribution to the support of the general secretary will be made.

Buffalo District

— The semiannual meeting of the Luther League of Buffalo was held at the Church of the Redeemer, Rev. J. Luther Sibole, pastor, in the afternoon and evening of November 3. Discussions were had of timely and practical subjects, as follows: "Inner Missions; or, Our Church's Responsibility to the Suffering Poor of Buffalo," introduced by Rev. Edwin Boettger; "Teaching Material; or, Fatherhood and Motherhood in Our Sunday Schools," Rev. T. W. Kretschmann, Ph.D.; "Our Young Women; or, The Church's Call to the Work of the Deaconess," Miss Jennie B. Holmland; "Foundation Stones; or, Why Am I a Lutheran?" Rev. E. F. Bachmann; "Church Attendance," Mr. Christopher G. Grauer.

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NEW JERSEY

— The Luther League of Holy Trinity Church, Elizabeth, observed its sixth anniversary on Thursday evening, October 13. A splendid programme had been arranged. Besides the musical numbers by the Misses Katie Archibald, Louisa Kaimer, Ada Kessler of Hoboken, Elizabeth Dill, and Violet Strup and Foster Strup, and the recitations by the Misses Joe Neubeck and Florence Wharton, there was an address of welcome by the president, Clarence Klein; an historical sketch by the secretary, Miss Mayme Burkeman, and addresses by the president of the Luther League of New Jersey, the Rev. Charles T. McDaniel of Hoboken and by Pastor Krapf. This League was organized on October 7, 1898. The present membership is about 80. The officers elected for the ensuing year are: Pres., Clarence Klein; vice-pres., Fred. Mader; rec. sec., Miss Mayme Burkeman; fin. sec., Miss Elsie Piehler; treas., Charles C. Murphy; organist, Miss Elizabeth Dill.

PENNSYLVANIA

Mr. A. Raymond Bard, president of the Luther League of Pennsylvania, has appointed the following committees for the State League: *Executive Committee.*—William C. Stoever, Esq., Philadelphia, chairman; George M. Jones, Esq., Reading, secretary; Rev. Edwin F. Keeger, Catasauqua; Rev. Robert L. Patterson, Somerset, William N. McNair, Esq., Pittsburg; Charles Schimmelfeng, Warren; Rev. J. F. Hartmann, D.D., Lafayette Hill. *Extension Committee.*—Rev. J. M. Reimensnyder, D.D., Milton, chairman. *Credentials Committee.*—Charles W. Fuhr, 1911 Forbes street, Pittsburg, chairman. *Transportation Committee.*—H. L. Hungerford, Wilkes-Barre, chairman. *Press Committee.*—Prof. O. H. G. Bert, Geneva College, chairman.

Philadelphia

— The seventh anniversary of the Luther League of Bethlehem Church, Rev. George C. Loos, pastor, was observed with appropriate exercises on Monday evening, November 28. Addresses were made by Wm. C. Stoever, Esq., president of the Luther League of America, and by Mr. Henry G. Deininger, president of the Philadelphia District Luther League. The secretary stated that the League was organized

with 21 persons, 14 of whom are still active members. The present membership is 125.

Allentown District

— Rev. W. D. C. Keiter of West Bethlehem delivered an address at the third anniversary of the Luther League of St. John's Church, Emaus, on Thursday evening, October 27.

Upper Lehigh Valley District

— The twenty-first semiannual convention of the Upper Lehigh Valley District League was held in St. Luke's Church, Freeland, Rev. J. J. Kuntz, pastor, November 9 and 10. After the opening services, the pastor loci gave a very cordial address of welcome, which was responded to by Rev. M. B. Schmoyer, president of the District League. The first topic on the programme, "The Influence of the League Upon Its Members," was discussed by Miss Anna Helker of Weatherly. At the afternoon session Rev. E. F. Keever of Catasauqua made a very stirring appeal to the convention in the interest of Muhlenberg College. A very interesting and instructive talk on the work in Porto Rico was given by Rev. Chas. H. Hemsath. Papers on the following subjects were read: "Music," Rev. A. C. Wuchter; "Helpers and Hinderers," Mrs. J. Swartz; "The Demand of the Age," Miss Anna M. Wuchter; "What Do We Understand by the Office of Traveling S. S. Secretary?" Rev. J. H. Kuder. Very interesting reports of the National and State conventions were given by Mr. Chas. Brighthaupt and Rev. J. O. Schlenker. At the evening session there were a song and praise service and addresses on the following subjects: "The Luther League and Popular Amusements," Rev. J. O. Schlenker; "How Can We Encourage Young Men to Enter the Ministry?" Rev. F. S. Kuntz; "Disloyalty to the Church. Why?" Rev. C. A. Kerschner. An informal reception was held after the session. "How Can Our Leagues Reach and Develop the Young People" was presented by Miss Marietta Altmiller; "The League's Duty to Those Outside the Church," by Miss Mabel Fritz; "What Do We Owe to Muhlenberg College?" by Miss Flossie Dauxstader. The spring convention will be held in Trinity Church, Lehighton, Rev. J. H. Kuder, pastor.

Northeastern District

— The twenty-fourth semiannual convention of the Northeastern District Luther League was held at Wapwallopen on Thursday, November 10. About 200 delegates and visitors were in attendance to enjoy the sessions and hospitality of Rev. J. F. Bruch's congregation. The address of welcome was made by Rev. J. F. Bruch, and P. Walter Banker, president of the League, responded. The president's report showed that the membership was on the increase and one new local had been added to the Central, that of Wapwallopen. Good progress has also been made by the societies of the League in their offering, as the total amount of contribution for various purposes amounted to $2,685.50. He also gave a few extracts and suggestions that he had gathered at the State and national conventions held in Pittsburgh and Buffalo. The first topic was "Progress of the League in Ten Years," by Arthur Kleimen of the St. John's League, Wilkes-Barre, in which he gave an outline of the work accomplished in that period. It was interesting and a general discussion of the subject followed. "Duty and Manner of Individual Giving" was the title of a paper read by Miss Josephine Rohrwasser of

Luther League Supplies

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These are the most complete yet issued for use at young people's devotional meetings. The Lessons refer to the Gospel for each Sunday. They are both biblical, historical and missionary, and contain scriptural references, illustrations and suggestions. Junior Studies and Daily Bible Readings are also included. They are largely used and deserve to be adopted by every Lutheran Young People's Society.

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1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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1. Elements of Religion, Jacobs. 2. The Golden Altar, Seiss. 3. Gustavus Adolphus, Fletcher. 4. Luther on Education, Painter. 5. The Life of Christ, Stalker.

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the Zion's League, Scranton. Discussion followed. A paper was read by Miss Emma Steinhauer of the Christ Church League, Wilkes-Barre, on the subject "Luther League Topics and the Study of Them." "Luther League Topics, How They Develop Unity and Loyalty in the Church" was the subject of a paper read by Harvey Earle of Hobbie. Reports of the State and national conventions of the Luther League were read by the president. Trinity League of Wapwallopen was accepted as a member of the Northeastern District League. A hearty vote of thanks was extended to the League of Wapwallopen. At the evening session Rev. E. F. Ritter addressed the congregation on "Luther, His Work in Behalf of the Youth of Our Church." It was a most excellent address and was delivered in a forcible manner. The next convention will probably be held in Honesdale some time next May.

Blair County

— The Luther League of the First Church, Altoona, Rev. O. C. Roth, D.D., pastor, has sent $120 to the General Synod Board of Foreign Missions for the support of two native workers in Africa and two in India for a year. This church has assumed the support of Rev. Will M. Bech, superintendent of the Muhlenberg Mission in Africa.

Greensburg District

— The Junior League of the Penn Lutheran Church, organized in August, now numbers 30 members. The League is making contributions to home and foreign missions. A course of five lectures, under the auspices of the Junior League, has been planned for the winter, the first of which was given by Dr. A. L. Yount of Greensburg Thursday evening, December 1. He spoke on his visit to the Holy Land. The children are greatly interested in the Luther League badges which will be given them for Christmas.

— A Luther League of 30 members was organized October 30 at Manor. Professor Barnett, principal of the Westmoreland city schools, is the president, and Miss Heintzelman is secretary. The members are interested in the work, and the League gives promise of good work for the church. Rev. S. K. Herbster is the pastor.

Pittsburgh District

— The fall convention of the Pittsburgh District Luther League was held in Christ's Lutheran Church, Pittsburgh, the Rev. J. S. Smith, D.D., pastor, in the afternoon and evening of November 15. Young Lutheranism is growing in and around the "Smoky City," if we may judge by the zeal and activity manifested throughout this convention and from the reports of the various local Leagues. With a few exceptions, every League composing this District League was represented by from one to five delegates, and in some instances Leagues came in a body, making this one of the best attended conventions in the history of the organization. Eight new societies were received, with a total membership of nearly 200. Most of these newly received organizations, it is encouraging to note, are Junior Leagues organized during the past year. This large increase is entirely due to the unbounded zeal and activity of the chairman of the Extension Committee, Mr. Chas. W. Fuhr, and his corps of able assistants. The following officers were elected to serve for one year: Pres. Rev. Jerome M. Guss, re-elected; rec. sec., Miss Lulu Riester; stat. sec., Miss Bertha Barry; treas., Mrs. Anna K. Shanor, re-elected. No less than six invitations for the next convention were extended, and after a friendly discussion it was unanimously decided to accept that of the Gustavus Adolphus Church of Lawrenceville, a suburb of Pittsburgh, Rev. Phillip Andrew, pastor. The topic for discussion at this convention was "The Luther Leaguer at Work." Various phases of this topic were discussed, as follows: "His Personal Preparation," by Miss Annie Wier of Allegheny; "His Duty to the Home Church," by Rev. H. D. Hoover of East Pittsburgh, and "His Mission Work—Home and Foreign," by Mr. F. W. Richter of Beaver Falls. These papers were all well written and ably presented. After luncheon, which was served by the ladies of Christ's Church, the evening session was opened with the vesper service, conducted by Rev. G. Irving Lenken of Allegheny. The Rev. W. E. Brown of Crafton delivered a forceful and enthusiastic address on "Christian Zeal." The Committee on Resolutions presented one item which is of special note—that hereafter three sessions shall be held at the fall convention instead of two as heretofore. The Choral Union of Pittsburgh, under the direction of Rev. C. K. Fegely, rendered several selections of inspiring music at this session. Thus the important work of the young people goes ever onward for advancing the cause of Christ and His kingdom in and around Greater Pittsburgh. Let us pray, fellow Leaguers, for still greater success in the years to come in this busy, bustling age, when those who are now so faithful in propagating the Lutheran life and doctrines shall have received undying crowns.—G. I. L.

— Luther Day in the Pittsburgh District took the form of a Junior Luther League rally held in St. John's Church, Pittsburgh, the Rev. W. H. Fehr, pastor. The Junior Leagues entered the church in a body, using the Luther League Rally Hymn as a processional. The service in the Luther League Hymnal was used. The address of welcome was made by Miss Alice Schwartz, vice-president of St. John's Junior League. In the absence of the Rev. Edmund Belfour, D.D., of Allegheny, who was to be the first speaker, the Rev. Fehr addressed the Juniors on the subject, "The Boy Luther." Rev. D. H. Geissinger, D.D., of Pittsburgh made a very interesting and instructive address on "What Can the Children Do for the Church?" Rev. J. M. Guss, A.M., of Etna, president of the Pittsburgh District League, presented to the parents and friends of the Juniors, in an address on "What Use for the Junior Luther League?" the value of the Junior society, and urged all congregations who have not already done so to consider the advisability of organizing one. Rev. W. I. Guss of Duquesne spoke to the Juniors on the subject of guarding against little sins. This is the second Junior rally held in this District, and it is proposed to make it an annual celebration. The first was held just one year ago in Grace Church, Allegheny. At that time there were five Junior societies within the District; now there are just twice that number, with over 400 members. The Extension Committee of the District has been instructed to push this work, and as several of its members are engaged in Junior work some important developments may be expected during the coming winter.

— A rally of the Junior Luther Leagues of Pittsburgh was held on the evening of November 10, in honor of Luther's birthday, in St. John's Church, Pastor W. H. Fehr. The Rev. G. I.

Lenker conducted the service. Rev. J. M. Guss, president of the Pittsburgh District League, was present and addressed the enthusiastic audience. "The Boy Luther" was the subject of a brief address by the pastor loci, and Dr. Geissinger spoke heartily on the subject, "What Can the Children Do for the Church?" basing his remarks on the words of Isaiah, "A little child shall lead them."

Northwestern District

— A course of four lectures has been arranged for the Leagues of this district, as follows: "Chips from the Swedish Lutheran Workshop," Rev. P. S. Miller; "The Old Church in the New Land," Rev. R. E. McDaniel, Ph.D.; "Beauty and Life," Prof. Franklin B. Sawvel; "From Haifa to Joppa by Way of Jerusalem," Rev. George J. Gongaware. The centers at which these lectures will be delivered are Warren, Titusville, Erie, Greenville, Chandler's Valley, North East.

INDIANA

— The young people of Holy Trinity Lutheran Church, Lafayette, Rev. E. D. S. Boyer, pastor, who were represented at the State convention at Logansport by eight delegates, organized a Luther League with 27 members. They elected the following officers for the year: Pres., Mr. Eric A. Lindquist; cor. sec., Miss Alice Mennen; treas., Ernest Mennen. The meetings are held in the church parlors every Sunday evening before the vesper service. Luther League Topics are used and found very helpful.

VIRGINIA

— The Christian Endeavor Society of St. Mark's Lutheran Church, Roanoke, has been reorganized as a Luther League, and on January 1, 1905, the Luther League Topics will be adopted as the basis of the League's educational work and devotional service.

NORTH CAROLINA

— The young people of St. Mark's Lutheran Church, Charlotte, organized a Luther League of 30 members November 2.

— A Luther League has been organized in St. John's Church, Salisbury, the direct result of Rev. Luther M. Kuhn's address and visit.

MISSOURI

— Efforts are being made to introduce the Topics in the Leagues and young people's societies in St. Joseph.

MINNESOTA

Twin City District

— The thirteenth convention of the Twin City District Luther League was held October 31 in Bethel Norwegian Lutheran Church. Devotional exercises were conducted by Rev. Teleen. The president, A. T. Lagerstrom, presided. Fifteen societies were represented. "The Luther League and Inner Mission" was ably discussed by Rev. Martin Norstad, and followed by an interesting discussion. Later in the day a committee of ten, five from each of the Twin Cities, was elected to consider and act upon the matter of establishing an inner mission station. At the afternoon session reports were read of the National convention by Miss Ruth Trabert, and of the State convention by the secretary. Mr. R. S. Saby read an excellent paper on "Young Lutherans and Sunday Observance," followed by a short discussion. The election of officers resulted as follows: Pres., Rev. C. L. Warstler, St. Paul; rec. sec., Miss Ida Rusch, St. Paul; cor. sec., Miss Judith Cederblade, St. Paul; treas., Arthur Smith, St. Paul; gen. sec., Otto Johnson, Minneapolis. The evening session was the best attended. Rev. Gustav Stearns, president of Wisconsin State League, delivered an address on "The Open Bible." There was good music and the convention was the best attended throughout of any yet held. The closing service was conducted by Dr. J. N. Lenker, who is filling temporarily the pulpit at St. John's Church, Minneapolis.

COLORADO

— Trinity Lutheran Church, Cañon City, Rev. D. Burt Smith, pastor, has had a Christian Endeavor Society since its organization, but the feeling that a Luther League would meet the demands better grew until by mutual consent a reorganization was effected recently. Erice S. Bobbitt was elected president. The new League will probably adopt the Topics and circulate the REVIEW among its members.

WASHINGTON-OREGON

— The Columbia District Luther League held its third convention in St. Paul's English Lutheran Church, Vancouver, Rev. Wm. Holl, pastor. Delegates were present from Portland, Oregon City, The Dalles and Vancouver. The church was beautifully decorated with streamers of Luther League colors and the Luther League emblem and banner. The convention opened October 18. Albert Madsen, president of St. Paul's League, warmly welcomed the delegates and visitors, and Wm. S. T. Derr responded. The principal address of the evening was delivered by Rev. J. A. Leas of St. James' Church, Portland. Rev. Leas' subject was "The Relation of the Luther League to Our Theological Seminaries and Deaconess Mother House." This address received earnest attention and should inspire the young people to more faithful service in the Church. The president's report was full of enthusiasm for the outlook of the Luther League and for the prospect of organizing a bi-State League which shall unite the young Lutherans of Oregon and Washington. The secretary reported a gain of 26 members since April, and the treasurer's report showed a balance of $21.79, with no indebtedness. The committee to assist in planning for Luther Day at the Lewis and Clark Exposition to be held in Portland in 1905 was continued. The Columbia District League hopes to have a grand reunion which will bring together many thousands of Lutherans from all over the country. The convention decided that each League in this district should be assessed $1, to be forwarded to the national treasuer, for support of the general secretary. Officers were elected as follows: Pres., Wm. S. T. Derr; sec., Anna Stubling; asst. sec., Esther Beck; treas., Emil R. Gelinsky. The convention theme was "Grace, Grit and Gold," and papers were presented by delegates from Portland, Vancouver and The Dalles. Interesting discussion followed each paper, and Rev. J. A. Leas, at the request of the convention, conducted a question box, which was one of the most helpful features of the convention. The convention closed with a rally on Wednesday evening. The principal address was delivered by Rev. Wm. Brenner of The Dalles, his subject being "Denominational Loyalty." It was a good subject, handled with an enthusiastic earnestness which was an inspiration to every Luther Leaguer. Excellent music was ren-

(*Continued on page 33.*)

A December Page for the Juniors

For the Junior Department Address Rev. C. Elvin Haupt, D.D., Lancaster, Pa.

Ideas and Practical Queries

In what way do you use the League Topics?

Notebook and pencil are great aids to a League worker or a Sunday school teacher.

How many lines are strung, from one telephone pole to another! And how many lives are sustained by the precepts and promises of God's Word, as we pass from chapter to chapter and book to book.

Some of our public schools have formed Leagues of Good Citizenship. Their constitutions give: 1 the Name, 2 the Object, 3 the Divisions or Sections of workers, 4 the Officers, 5 the Elections, 6 the Meetings.

The object of these organizations is to interest the children in all matters relating to good citizenship. Our Leagues can do the same if occasion permits.

Do you vary your programme, or is it alike, from time to time?

What do you plan so as to keep and enlarge your average attendance?

Have you any darling memories of precious ones departed during the year who are now "with God?"

How will you celebrate the holy Christmastide this year?

A Merry Christmas to all!

December Dates for Young Lutherans.

It was probably the cold weather that suggested to Luther and his friends the idea of burning publicly, on December 10, 1520, the pope's bull, or letter, of dismissal from the old Roman system of things in the Church; at the Elster gate of the city of Wittenberg. In that letter Luther was declared a heretic, and his writings were ordered by the pope to be burned, wherever found. But times have changed.

Who can tell the date of the birth of the "snow-king," the magnanimous rescuer of Protestantism, the heroic Gustavus Adolphus of Sweden?

December 6, 1888, founding of the Drexel Mother House for Deaconesses at Philadelphia.

December 25, the Holy Christmastide, with its wonderfully precious good news of a Saviour given to all the world in the person of a babe lying in a manger at Bethlehem; will never cease to inspire all mankind with joy; and, wherever He is known, His influence will ever bless. Both young and old may rejoice in the Light to lighten the Gentiles and the Glory of His people.

Come, let us decorate the tree of our life with good deeds.

Illustrations

In many places in the country are to be found seed-farms—places where the finest types of seeds for gardens are raised. Everything is usually in excellent order, the vegetables grow in the most favorable way and the flower-beds are often a mass of the most brilliant coloring. A Junior League is a spiritual seed-farm. Out from its circle will go the future workers amid the realities of life. Well is it if the seed they carry is the very best possible to obtain—the Word of the living God.

The United States is becoming filled with a wonderful array of great cities. Six have each a population of over 500,000 of souls. Thirty-eight have more than 100,000, and 100 contain at least 38,000 persons apiece.

Think, then, what a great city must the Kingdom of Heaven be, into which shall come the ransomed of the Lord out of every nation and age at the end of the era of this world.

There are 28,000 letter carriers in the United States needed to convey the tidings of the world to our people. What an agency for spreading the Gospel they may become!

There are fewer ministers of the Gospel than there are either lawyers or physicians in our land. But the need of more pastors is increasing most intensely over all the earth. Who will enter the holy ministry?

God makes everything as beautiful as possible. Even the toad has a brilliant eye, and the waters of a waste swamp reflect the stars over our heads.

At the Zoo, and on the day when the wandering menageries "come to town," there are cages of all kinds of wild and fierce creatures—lions, tigers, grizzly bears, hyenas, wolves, apes, serpents, vultures. And the hearts of neglected human beings are often like the devouring lion, the restless clawing tiger, the snarling grizzly, the carrion-hunting hyena, the darkness loving wolf, the pilfering ape, the stinging serpent, the ravenous vulture, and the like. Some of these creatures, if taken young, may be tamed and trained, but have to be most carefully watched and imprisoned. In the same way if we would conquer bad habits or evil dispositions we must take them young and always carefully keep them in check.

We take account of our stock in trade. But do we take account of our self with its powers, attributes, and deeds?

Doings of the Secretary

ALMOST a decade has passed since the Luther League of America was organized. These years have been marked by healthy growth. The past summer has furnished the General Secretary evidence of the substantial character of the Luther League.

Immediately after the National Convention at Buffalo, rallies were attended at Erie, Pa., on August 23 and at Cleveland, Ohio, on August 28. These rallies were echoes of that great convention. At Erie two circles are using the Luther League Reading Course.

The Indiana State Convention at Logansport, was full of encouragement. The evidence of permanence in this work gained within the year was very noticeable. Four new Leagues were enrolled. Besides the local attendance 66 were present at the convention. The membership of the societies reporting, though not the entire League membership in the State, was 333. The registration at the Illinois State Convention was 228. Since 1903 this State has grown from 55 societies to 73 organizations, with a membership in 1904 of 5500, of whom 1500 are in Chicago. This State has six district Leagues. They are confined largely to the central portion of the State. The Wisconsin State Convention at Milwaukee followed that of Illinois. It was a convention that from the President's opening address to the closing session inspired the workers with new enthusiasm. A membership of 648 was reported. But with a League in every congregation of the Synod of the Northwest and the Dane County District League actively engaged in extension work, larger things are in store for this State League in the future.

The spiritual tone of these conventions was excellent. Deep interest in the general welfare of the Church was manifest. A desire to be of service for Christ in the world's work was evinced. There was no uncertain sound for Christ and the Church.

After these conventions, the General Secretary, acting on the suggestion and invitation of friends in the South, visited that territory. His itinerary extended from Savannah, Ga., to Winchester, Va. He was privileged to visit the Lutheran Colleges at Newberry, S. C., at Charlotte, Gastonia, Hickory, in North Carolina, and Roanoke at Salem, Va. On September 20 he began his work in the South at Savannah, addressing the fine Luther League of Rev. Dr. W. C. Schaeffer's church that evening. Twenty-three towns and cities were visited. Leagues or kindred organizations were found in 12 places. Five Leagues have since been organized, and others will soon be enrolled.

At the close of the Southern tour the General Secretary attended the Pennsylvania State Convention, October 18 and 19 at Pittsburgh. It was a splendid convention. In membership Pennsylvania is the largest, having 24,293 members, a net gain of 6816 during the year and a total benevolence of $17,765.68. This convention placed emphasis on individual work. How important this is! John bore personal witness to Christ. Philip said to Nathaniel "Come and see." Andrew brought his own brother Simon Peter to Christ. It is a Christian service that bears fruit.

The latter part of October in company with Mr. James M. Reynolds, President of the New York State League, a number of places were visited in the northern part of the State. Reformation day was given to the rally at Brooklyn. On November 8 the New Jersey State Convention was attended at Newark. It was a pleasure to note the gain during the year, and to observe that steps have been taken that will prove helpful for the growth of the Luther League in this State. So far as he knows New Jersey has the largest local League in the national organization. The Sunday following Luther's birthday was spent at Trinity Church, Allegheny, Pa.

With a history such as is that of our Church, with a testimony such as she bears, our Church has a great mission. With a considerate spirit we need to proclaim her doctrines with stronger conviction, inspiration, and purpose. To her we must look for the Scriptural spiritual quickening of a positive Protestantism in this land.

LUTHER M. KUHNS.

League Notes

(*Continued from page* 31.)

dered by Mrs. Leas, Mr. Berges and Miss Olive Levin. After singing the Rally Hymn the closing service was conducted by Rev. Holl. On Thursday morning the delegates enjoyed a drive through the garrison as the guests of St. Paul's League.

— Thursday evening, October 20, a grand rally of Lutherans was held in Portland. The beautiful Norwegian Church, Rev. J. M. Nervig, pastor, was used for the occasion. The opening service was conducted by Mr. Nelson of the Norwegian Church. Rev. Holl of Vancouver gave a short address, taking as his subject "Here Am I, Send Me." Other addresses were delivered by Rev. Roggen, Rev. Leas and Wm. S. T. Derr. Beautiful music was rendered by Mrs. Margaret Holderman and the choir.

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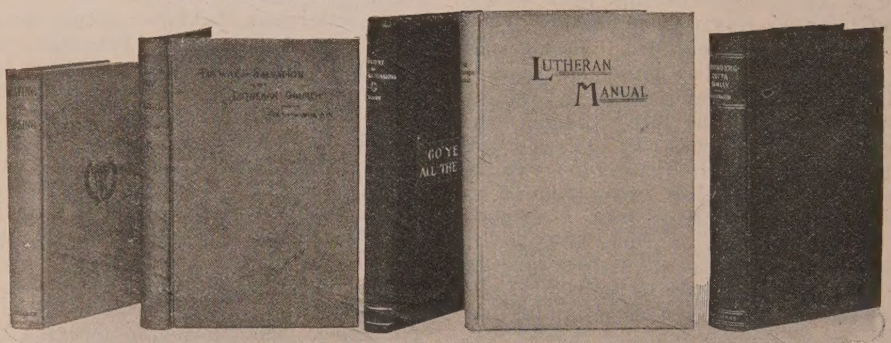

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